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WHOLE No. 3,126.

MEN WANTED.

Men who are not for sale. Men who are all sound to the heart's core. Men who fear, the Lord and hate covetousness. Men who stand by the right, though the heavens fall and the earth reels. Men who tell the truth and look the world and the devil right in the eye. Men who neither swagger nor crawl. Men who have courage without whistling for it. Men careful of God's honor, and careless of the world's applause. Men too large for sectarian limits, and too strong for sectarian bands. Men who know their message and tell it. Men who know their place and fill it. Men who are not too lazy to work, nor too proud to be poor. Men who know in whom they have believed. Men whose feet are on the Everlasting Rock. Men who are strong with the Divine strength, wise with wisdom that cometh from above, loving with the love of Christ.—E. x.

Sunday Law Agitation in Maine.

AS THE New Year opens, signs of agitation concerning Sunday law, appear in many directions. In the state of New York, the matter is seriously, if not hopelessly, mixed up with the question of liquor selling. This is doubly unfortunate. Every year emphasizes the necessity of separating all legislation concerning liquor selling, from legislation touching any other form of business. In the state of Maine, the issue is more prominently connected with railroad matters, than with any other form of business. The summer-excursion business is so important with the railroads, in the state of Maine, that Sunday excursions form a prominent feature in their plans. While protests have not been wanting, the roads have continued Sunday excursions until the existing law is practically nullified. The Lewiston (Me.) Journal, of January 6, in discussing the question of "Home Rule Versus Homely Anarchy," says: "We hope the present Maine legislature will repeal all 'dead-letter' laws. Let it note our 'Sunday laws,' for example, and recall that when the Mayor of one of our Maine cities last summer undertook to enforce those laws, he was forced by the nullifying vigor of local sentiment to backslide and become an unwilling rebel against the order of the State. If he had not done this, he would have lost his political head as soon as the axemen could have got at him. Is it not an outrage that local public opinion should imperatively demand that city officials should break their oath of office? It were much better for the State to repeal all law that cannot be enforced in cities and expand home rule, than to wink at metropolitan anarchy ordered in by

local politics. The way we are going at present is mischievous. If we keep on we must expect highly developed anarchy. We must not forget that anarchy in nations is cityfied before it is nationalized."

IN the state of Pennsylvania, as our readers well know, the situation is strenuous, and the struggle is likely to be unusually vigorous, although the legislature of Pennsylvania has been a scene of almost continuous agitation concerning Sunday laws, for many years. An issue, which is likely to be more prominent than any other, is set forth in the following amendment which is now proposed to the existing law:

"An Act—Authorizing the sale of certain articles and the performance of certain labor on the first day of the week, commonly called Sunday.

"Section 1—Be it enacted by the Senate and the House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same: Hereafter it shall be lawful to sell drugs, medicines, soda and mineral waters and other harmless, non-intoxicating drinks, bread, oysters, cakes, pastry, ice cream, candy, milk, fruit, cigars and tobacco, to prepare, print and sell newspapers on the first day of the week, commonly called Sunday;

"Provided, That nothing herein contained shall be construed to allow the sale of any non-intoxicant or other drinks in any saloon, inn or tavern licensed by law for the sale of intoxicating beverages.

"Section 2—All acts or parts of acts inconsistent herewith be and the same are hereby repealed."

This amendment is recommended and supported by many who have the administration of laws in charge. The North American of Jan. 3 publishes the names of twenty-nine Magistrates and three Justices in Philadelphia, who have thus announced themselves. In Pittsburg, six Magistrates, in Allegheny, ten Magistrates, in Johnstown, nine Magistrates, in Altoona the Mayor and eight Magistrates, and in Hollidaysburg and Juniata, three Magistrates, appear in the same list. On Jan. 15, The Ledger published the names of about one hundred and twenty-five lawyers of Philadelphia who join in petitioning the legislature to adopt the foregoing amendment. The Telegraph, of Jan. 14, announces that six hundred lawyers have signed this petition. The citizens of Pennsylvania are

petitioning for the same amendment, in great numbers. Meanwhile, the friends of the old law, led by various religious organizations, are putting up a determined resistance. The American Sabbath Tract Society has placed certain tracts touching the question, in the hands of several thousand lawyers, clergymen, and newspapers, throughout the state of Pennsylvania, thus contributing a strong factor to the agitation. It will also be represented by the living advocate, at Harrisburg, should opportunity offer.

THE power of the parables of Christ, and their application to human life, are so great in each case, that comparison between them may not be attempted. That one in which various men ask to be excused from obedience, is, however, of such universal application, so incisive in thought, and so pinching in logic, that it deserves frequent study. While the modern church member does not reply to the Lord in exactly the language used in the parable, he illustrates the evils set forth in the parable, frequently and sadly. Instead of saying, "I pray Thee, have me excused," he usually says, "Call on Some-one-else." If we consider how often this man, "Some-one-else," is referred to when any particular work comes up in the church, or when the demands of personal responsibility come to the front, one must conclude that Mr. Some-one-else embodies all virtues, and is capable of accomplishing all things. To change the figure, he is a very common Scape-goat in connection with prayer meetings, when taking part in the meeting, or assuming any definite responsibility for its support and success are in hand. Every Sabbath School Superintendent is introduced to this Mr. Some-one-else, frequently, almost always, indeed, when he asks for volunteer teachers, or for similar favor. Teachers, churches, and pledge-card committees hear of him, directly or indirectly, in nearly all their work. If a larger sum of money than usual is sought, Mr. Some-one-else is supposed to possess it, and that he ought to be willing to contribute it. Indeed, there are not many places in church work, in general reformatory work, and in the work of lifting up the world, socially and spiritually, where this somewhat mythical Some-one-else does not figure. The final trouble is that he is always eluding those who are advised to seek his help. The readiness with which people refer to him would indicate that he is not far away, but woe be to the pastor, Sabbath School Superintendent, or pledge seeker who attempts

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A. H. LEWIS, D. D. LL. D., Editor. JOHN HISCOX, Business Manager.

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Gentry, Ark.

DANIEL C. MAIN, M. D. PRACTICIAN AND SURGEON.



to corner and interview this noted person. It is natural to think that he is the man sitting in the pew next to the one who refers to him. This thought is a delusion. He is not in the next pew, and careful investigation fails to find him anywhere in the building. He is never at home, if you call on him. He is a delusion behind whom those who shrink from duty, and refuse to act in accordance with their personal responsibility, are always seeking to hide. Like all delusions however he cannot screen those who hide behind him. They know he is a screen of gauze, but there is no other thing to do except to fulfill the obligations which they weakly or wickedly, refuse to do. The remedy lies not in any hope of finding this oft-named but unknown individual. Like every other myth he should be forgotten, and his place should be filled by I-Myself. This I-Myself is a definite individual. He is the man whom the Sabbath School Superintendent asks to take a class, when occasion requires, the man to whom the pledge card committee comes, finding him at home and offering him the opportunity of doing his duty. If any of our readers have more knowledge than the writer has of the actual address of Some-one-else we shall be glad to hear from them, for he is a much-wanted and a much-talked-of man. Send us his address.

#### Normal Evangelism.

Much is being said in these days about old evangelism and new evangelism, and much also concerning the relation of the evangelist to the pastor and the pastor to the evangelist. Such discussions have appeared throughout the history of the Christian church. They will continue to appear as the process of adjustment and readjustment between two somewhat distinct functions of the church of Christ goes forward. In the nature of the case, these two functions must continue, and the essential problem is the normal relation between them, in any given church at any given time. Christianity has a mission to those who are unacquainted with it, and to all those who—to use a common phrase—"are unconverted." To seek the conversion of men, and to extend the knowledge of Christianity, is usually spoken of as "evangelistic work." To gather those who have become Christians into church organization, to promote their growth in knowledge and in spiritual life, and to create a strong center of influence through the local church, is usually spoken of as pastoral work. The normal relation between these two forms of church work forbids antagonism and requires a union of the two elements, the building up of the local church and the extending of its work into fields beyond. We believe that the tendency of modern times to separate the work of the pastor from the work of the evangelist has not been good in all respects, and not infrequently it has tended to unfortunate results. The pastor is not only to care for the church over which he is placed, but to promote its growth by the conversion of those who are "out of Christ," and by fostering the spirit of evangelism in the church. While some men are better fitted, by nature and training, to do the work of a pastor, and others to do the work of an evangelist, it is evident that in too many cases the training of men, induced by personal choice, by circumstances, or by the imperfect methods of Theological Seminaries, has made them too nearly one sided, and comparatively inefficient. There are not many men

who are unable to do successful work as evangelists, even though they are especially fitted to do pastoral work.

THIS train of thinking has been awakened by a letter just received in the morning's mail, from a pastor in one of our churches, who writes of his deep sense of duty to labor for a revival of religion in his own church, without regard to outside help, or what is technically called, "evangelistic work." Something of the same thought found expression in an editorial in THE RECORDER of Jan. 9, 1905, entitled "Reviving the Church." That pastor does wisely who, without seeking help from outside, believes in himself, in the help of the Holy Spirit, and in his brethren, and who undertakes to do evangelistic work in his own church and neighborhood. Successful evangelistic work does not necessarily mean much machinery, nor great excitement, nor high pressure services for a few days, which are likely to be more or less futile through sharp reaction. The work of the greater evangelists, especially those from Europe, in our own country, in these modern times, is valuable; but greater strength comes to the cause of Christ when the full working forces of a local church, or of a given denomination, are developed, without regard to outside laborers or influences. We believe that the so-called "new evangelism" will be permanently valuable in proportion as there is developed in the minds of pastors and people, the conviction that each church, under the guidance of the Spirit, contains within itself the necessary elements and gifts for nearly all, if not quite all evangelistic work that may be demanded. The inter-change of labor in churches adjacent to each other of which some of our correspondents have spoken lately, is an excellent thing.

OUR readers cannot follow the letters which we publish from week to week, concerning Sabbath reform, without being reminded constantly of the place and power of the pastor. Many of these letters from pastors express this truth clearly and earnestly. If our readers consider the question in the light of history, and of our present situation, they will agree with the suggestions made in these letters, that enough has not been done to create denominational spirit and secure the advancement of denominational life, among the people, and by the people. Considering these facts, we are led to the fact that all effective teachings, whether from the pulpit or elsewhere, must result from repeated efforts. This is notably true in those things which require union of action between a congregation and a pastor. To use a common phrase, not wholly elegant but expressive, "the pastor sets the pace for the people," in thinking and in doing. If, unfortunately, he shall not lead his congregation and inspire them to activity, indifference is sure to follow. THE RECORDER must repeat the statement, often made in these columns, that under our church polity, neither pastors nor people have fully recognized the place of the pastor as leader, and the place of the people as active supporters of his leading. Individual leadership is a universal and prominent fact in human history. This appears in things good and evil, lesser and greater. The interchange of views which is now going on through these letters from pastors, in our columns, will be of great value to all pas-

tors, and all churches, unless the reading and consideration of the letters is neglected. The suggestion of Pastor Willard D. Burdick, of Nile, N. Y., concerning the study of the articles in the *Helping Hand*, are especially timely. All our churches will be benefited if such suggestions are heeded, and all pastors carry them out, in some way. We do not hesitate to say that it would be an excellent plan to occupy at least one Sabbath morning service each month, for months, if not for the entire year, on such themes. Our churches need information and arousing along those lines, more than they need commonplace sermons, on ordinary subjects. Pastors fail too often in thinking that people are well informed concerning the reasons for our denominational existence, for Sabbath observance, and for aggressive work in Sabbath reform. A restudy of the whole question from the standpoint of the Bible, as it is being presented in the *Helping Hand*, and also from the standpoint of history, is needed in all our churches. Pastors will not fulfill their obligations from the denominational standpoint until they recognize this truth and act upon it. The series of twelve tracts published at this office are specially fitted for use by pastors as the basis of twelve sermons or studies on prominent phases of the Sabbath question logically connected.

#### Can Christians Succeed in Business.

It is common to hear the question raised, "Can Seventh-day Baptists succeed in business?" "Can Christians succeed in business," is asked quite as often by those not Seventh-day Baptists. The Springfield (Mass.) *Republican* has spoken of the late William H. Baldwin, Jr., in connection with the inquiry whether Christians can succeed in business. Of Mr. Baldwin *The Republican* says: "He was a successful business man with an active and commanding conscience; a railroad manager who administered his property as a trust, not merely for his stockholders, but for the public and his employees as well; an agent of large financial interests, dealing with the most important transportation enterprises and problems, who would not stoop to low methods; an active and influential participant in the world of commerce, who became also a leader in a great educational movement and in social and political reforms." Any adequate consideration of the question involved will indicate that, if Seventh-day Baptists have greater difficulty in succeeding as business men, it is because Sabbath observance requires a fuller development of conscience, such as every Christian man ought to have. It goes without saying that if the observance of Sunday is a religious duty, as much as the observance of the Sabbath is, every Christian man ought to be as conscientious concerning Sunday, as a Sabbath keeper ought to be concerning the Sabbath. Upon such a view of Christian duty, the two problems should be equal. That type of conscience which enables a man to stand for right in all directions; and still succeed in business, is required of every Christian. In the ultimate analysis then, the problem before Seventh-day Baptists is not essentially different from the problem before every devout Christian. If the keeping of the Sabbath forbids one to engage in certain forms of business—this form of the problem is usually greatly exaggerated—he who thus refrains is likely to be strengthened

in general conscience, so as to be made better by such refraining. A fair way to put the question would be this: Can a man be truly conscientious toward God in all matters of right and yet succeed in business? The history of the world answers, yes, with great emphasis. The men who yield to that which they know to be wrong, whether concerning Sabbath-keeping, or any other question of duty toward God, introduce an element of disobedience which is not only destructive to Christian character, but to permanent success. A closer study of the world's history shows that true success in business is associated with deep conscientiousness concerning what is right. Dishonesty, trickery, fraud, deception are all short-lived, and are all self-destructive. Holland, in "Bitter Sweet" describes a scene in which a guilty man and woman, in the face of a wondering crowd, made a sensational balloon ascent, under dangerous circumstances. One standing in the crowd remarked "they have taken the short over-land route to hell." That description, inelegant but forceful, applies to the business career of every man who does not proceed along the lines of justice, honesty, and righteousness. All such men take short routes toward failure, so far as manhood is concerned, if not immediate failure in business. This would be a better way to put the question: can any man be true and noble, upright and honest, conscientious and pure, and succeed in business? He who says a man cannot thus do, declares that the business world has fallen so low that manly men ought to reform it, or flee from it.

Dr. Charles Wagner, whose lectures upon the simple life and whose book have created rather an unusual stir in the United States, during his late visit here, touches the key note to which there is a wide response. All lives are simple or otherwise, according to the prevailing standard of measurement, and it may be that Mr. Wagner has drawn his pictures with too great vividness and rigidity, in some respects. But that the average life in modern civilization is overcrowded, is too complex, and lacks greatly in those simpler elements which make for peace, righteousness, and justice, there can be no doubt. That France should develop such a man and such a book, is not wonderful. The frivolity that prevails in French life, the absence of such quiet and simplicity as mark the true home, and the almost reckless devotion of the French people to worldly enjoyment naturally provokes such reaction of feeling as appears in Mr. Wagner's book and in his words. Of his devotion to the case of simpler living and hence of more purity, there can be no doubt. Those who have listened to his lectures in America, and those who may read his book, find valuable suggestions and much that will be helpful in making their own lives simpler, stronger, and better.

THE *Indianapolis News* publishes an interesting description of the town of Leavenworth, Ind. This is a village upon the Ohio River, near New Albany. It has been the center of river transportation for that locality for many years. In modern times it has become the center of the manufacturing of pearl buttons. These are made from the shells of the "fresh water mussel" which abound in the surrounding waters. Half the men of Leavenworth are mussel fishers.

The buttons are made by machinery, the shells costing about six dollars a ton. The marked half the men of Leavenworth are mussel fishers. they are almost pearly white, being covered with the refuse which comes from the manufacture of the pearl buttons. This is scattered in the streets, making an ideal pavement. The shell dust, under the action of the rain and the pressure of hoofs and wheels, soon becomes a solid mass. The whiteness of the streets is in strong contrast, in summer, with the green of the trees and the blooming flowers. While Leavenworth is not wholly a paradise it is a town "paved with pearl."

THE death of Theodore Thomas, which was announced in our news columns a few days since, has removed the most able and noted musical leader of the last quarter of a century. Mr. Thomas had reached sixty-nine years of age, and has been in public, as a musician, since he was six years old. He was a native of Essen, Germany, and made a concert tour of the southern states in this country when fourteen years of age. He had been associated with great musical leaders like Jennie Lind, Sontag and others. He settled in Chicago in 1891. The later years of his life were devoted to musical interests in that city. The influence of Mr. Thomas did much to elevate the standard of orchestral music, throughout the United States. "for he never played anything that was meretricious or vulgar." Those who labor for the highest interests of men in moral and spiritual things, welcome every advancement in the world of music, vocal or instrumental. The language of music, and the influence of music upon the character of individuals and nations is a prominent factor in elevating or degrading life. Our practical and somewhat unpoetic age, needs great musical leadership, especially in the department of sacred music, which will more fully bring the influence of music to bear in the religious and spiritual culture of men.

#### ABOUT CHURCH LETTERS.

Rev. George W. Lewis of Dodge Center, Minn., writes as follows: "Will you answer the following question, either by letter or through THE RECORDER. Do any of our churches grant Letters of Standing to members who have so changed their belief or practice, as to desire to join another denomination? Is it wise to give such a letter, even if an exceptional clause is inserted, covering the change? For example, supposing a member of a Seventh-day Baptist Church decide to join the Adventists, or the First-day Baptists. Could the Seventh-day Baptist Church consistently grant a letter by adding to the usual form, 'except that of late the bearer has endorsed doctrines held by Adventists, or, has endorsed Sunday-keeping as the Sabbath.' I ask not to present a puzzle or awaken controversy, but such requests come to some of our churches, from praying men and women, who desire to join other denominations. A word from you on this most complicated subject will be greatly appreciated."

#### REPLY.

In 1816, in 1832, in 1849 and in 1862, the General Conference adopted resolutions earnestly recommending that Seventh-day Baptists changing their residence from the vicinity of one church to another should transfer their

membership, and that a Letter of Standing should be given in all such instances. So far as we know, the question raised by our correspondent has never been acted upon by Conference. (If we are not correctly informed upon that point, we shall be glad to receive information which may be in the possession of any one else). According to our denominational polity, each church is left to act upon its own judgment in such a case as the above correspondent presents, when Conference has not recommended anything touching the points at issue. But certain fundamental principles underlie the question. The granting of a Letter of Standing is neither proper nor possible if the member by whom it is asked, is not in good standing. For example, if a member were disregarding the Sabbath, no church could certify that such a member was in "good and regular standing." Neither could the church commend a member about to begin disregarding what we believe to be a fundamental religious duty. The logical conclusion, and the only consistent one, therefore, is that a church cannot commend a member to enter upon a course of action which would subject that member to discipline and excommunication, were he to continue in the membership of the church. To certify that a member is in good standing "except" that he is going out to habitually disregard a fundamental religious duty, would be inconsistent, illogical, and destructive. It seems to us, therefore, that in such cases as involve "leaving the Sabbath," no letter should be given. That a "praying man," might ask for such a letter does not alter the case. To refuse such a one a letter does not question his freedom to withdraw from the church, or to pursue such a course of action as he may choose, but it leaves the responsibility with him. Whether one has the right to withdraw from the church, for any reason, is a question not settled by any action of our Conference, nor by any uniform practice among the churches. The old Catholic idea that one cannot get out of the church except by an act of excommunication which carries with it the loss of salvation, remains in one form and another, in nearly all Protestant churches. The question of withdrawal has occasionally arisen in our churches, and in earlier times, we think, the prevailing opinion was that a member could not withdraw, but must be excommunicated. We think that in later times there is a tendency to recognize the right of a member to withdraw, since entering into membership is a voluntary act. It is the opinion of the writer that a member may withdraw, if no charges are preferred against him. The responsibility of such withdrawal must, however, rest with himself. The church cannot dismiss him in the regular form. It can do no more than enter upon the record that he has "voluntarily gone out from among us," an expression which will be found in essence, if not in this exact form, on the records of some of our churches.

The second question suggested by our correspondent, that of a person desiring to join the Adventists, would differ from that which we have already considered. In that case, there would not be involved the matter of Sabbath observance, if a member wished to join the Seventh-day Adventists. There would then be involved mainly or only, questions of doctrine. In that case, each church would be the judge as to what position should be taken. If a church were in doubt, it would be both proper and



competent to refer the question to the General Conference for consideration and advice. It would also be competent for the General Conference on request, or on its own judgment, to give advice concerning such cases, after a given church had acted. But the important fact must be kept in mind, that a church cannot commend, nor sanction, directly, nor indirectly, a course of action which leads to Sabbath breaking, or to any other act that the Bible forbids.

#### SUNDAY LEGISLATION DISCUSSED IN CONGRESS.

The discussions touching Sunday legislation, by Congress, in connection with Expositions and in the District of Columbia, in these later years, has been much less fundamental and valuable than it was between 1810 and 1830. The men who were leaders in national affairs then, were keenly alive to the evils of national legislation which affected religious matters, the union of church and state, even indirectly, the freedom of individual conscience, and the Natural Rights of men. The consideration of these questions at that time, was brought about by the action of Congress which required the opening of post offices, and the transporting of the mail on every day in the week. At the second session of the Eleventh Congress, on April 30, 1810, an act, "regulating the Post Office Establishment," was passed as follows:

"Section 9. And be it further enacted, That every postmaster shall keep an office in which one or more persons shall attend on every day on which a mail, or bag, or other packet, or parcel of letters shall arrive by land or water, as well as on other days, at such hours as the Postmaster-General shall direct, for the purpose of performing the duties thereof; and it shall be the duty of the postmaster at all reasonable hours, on every day of the week, to deliver, on demand, any letter, paper, or packet, to the person entitled to or authorized to receive the same."

Opposition to this act appeared, at once. On Jan. 4, 1811, a petition from the Synod of Pittsburgh, state of Pennsylvania, was presented, "praying that the laws and regulations for the government of the Postoffice Establishment may be so altered or amended as to prohibit mail stages and post riders from travelling, and postoffices from being kept open, on Sunday." This petition was referred to the Postmaster-General, with similar petitions from other sources, and a remonstrance "against the delivery of letters, papers, and packets at the Post Office on the Sabbath." The Postmaster-General reported upon these petitions and remonstrances, declaring himself bound to compel "Postmasters to receive letters from, and deliver letters to, the citizens, on the Sabbath Day." He therefore issued the following instruction:

"At postoffices where the mail arrives on Sunday, the office is to be kept open for the delivery of letters, etc., for one hour after the arrival and assorting of the mail; but in case that would interfere with the hours of public worship, then the office is to be kept open for one hour after the usual time of dissolving the meetings, for that purpose."

This report from Gideon Granger, Postmaster-General, is dated Jan. 30, 1811. The Postmaster-General further said that there were doubts as to whether it was lawful to limit the rights of any citizen by compelling him to secure his mail during a given hour on Sunday,

and that one officer had been prosecuted in Pennsylvania for refusing to deliver mail on Sunday, outside the prescribed hour.

Petitions and remonstrances followed in 1812, 1815, 1816, and so on up to 1825. The Sunday Post Office and Mail Service was one of the prominent questions before Congress, during all those years. In 1825, March 3, the several acts establishing the Post Office Department, up to that period, were united, but the provision for carrying and delivering mails on all days of the week was reasserted in Section XI of the general act, in the following words: "(18th Congress, 2d Session.)

"Section 11. And be it further enacted, That every postmaster shall keep an office, in which one or more persons shall attend on every day on which a mail shall arrive, by land or water, as well as on other days, at such hours as the Postmaster-General shall direct, for the purpose of performing the duties thereof; and it shall be the duty of the postmaster, at all reasonable hours, on every day of the week, to deliver, on demand, any letter, paper, or packet, to the person entitled to, or authorized to receive, the same."

This action renewed the agitation against Sunday mails, as well as in favor of them, and culminated in the historic reports made in 1829, by Richard M. Johnson, of Kentucky.

Note.—(Mr. Johnson was born in Kentucky in 1780. He died in 1850. He was first a member of Congress in 1807. In 1813 he became a prominent officer under General Harrison in the war against the British and Indians. He became a member of the National Senate in 1819 and remained senator until 1829. He was then a member of the House of Representatives until 1837, when he became Vice President of the United States, Martin Van Buren being President.)

Mr. Johnson's report to the Senate was presented Jan. 19, 1829, at the second session of the twentieth Congress. The central thought in this report, as well as in the report to the House, presented a year later, is that Sunday legislation is thoroughly and essentially religious, and is to be considered upon that basis. From the opening of the report we quote:

"The committee to whom were referred the several petitions on the subject of mails on the Sabbath, or first day of the week, reported: That some respite is required from the ordinary vocations of life is an established principle, sanctioned by the usages of all nations, whether Christian or pagan. One day in seven has also been determined upon as the proportion of time; and in conformity with the wishes of a great majority of the citizens of this country, the first day of the week, commonly called Sunday, has been set apart to that object. The principle has received the sanction of the national legislature, so far as to permit a suspension of all public business on that day, except in cases of absolute necessity, or of great public utility. This principle the committee would not wish to disturb. If kept within its legitimate sphere of action, no injury can result from its observance. It should, however, be kept in mind that the proper object of government is to protect all persons in the enjoyment of their religious as well as civil rights, and not to determine for any whether they shall esteem one day above another, or esteem all days alike holy."

The report then goes on to note the various opinions of men concerning Sunday and the

Sabbath, the opinion of Jews and Sabbath-keeping Christians, being prominently referred to. That discussion closes with the following: "The Jewish government was a theocracy, which enforced religious observances; and though the committee would hope that no portion of the citizens of our country would willingly introduce a system of religious coercion in our civil institutions, the example of other nations should admonish us to watch carefully against its earliest indication. With these different religious views, the committee are of opinion that Congress cannot interfere. It is not the legitimate province of the legislature to determine what religion is true, or what false."

"Our government is a civil, and not a religious, institution. Our Constitution recognizes in every person the right to choose his own religion, and to enjoy it freely without molestation. Whatever may be the religious sentiments of citizens, and however variant, they are alike entitled to protection from the government, so long as they do not invade the rights of others. The transportation of the mail on the first day of the week, it is believed, does not interfere with the rights of conscience. The petitioners for its discontinuance appear to be actuated by a religious zeal, which may be commendable if confined to its proper sphere; but they assume a position better suited to an ecclesiastical than to a civil institution. They appear in many instances to lay it down as an axiom that the practice is a violation of the law of God. Should Congress in legislative capacity adopt the sentiment, it would establish the principle that the legislature is a proper tribunal to determine what are the laws of God. . . . Extensive religious combinations to effect a political object are, in the opinion of the committee, always dangerous. This first effort of the kind calls for the establishment of a principle which, in the opinion of the committee, would lay the foundation for dangerous innovations upon the spirit of the Constitution, and upon the religious rights of the citizens. If admitted, it may be justly apprehended that the future measures of the government will be strongly marked, if not eventually controlled, by the same influence. All religious despotism commences by combination and influence; and when that influence begins to operate upon the political institutions of the country, the civil power soon bends under it; and the catastrophe of other nations furnishes an awful warning of the consequence."

The committee uttered further warning in the following words: "If the principle is once established that religion, or religious observances, shall be interwoven with our legislative acts, we must pursue it to its ultimatum. We shall, if consistent, provide for the erection of edifices for worship of the Creator, and for the support of Christian ministers, if we believe such measures will promote the interests of Christianity.

"It is the settled conviction of the committee, that the only method of avoiding these consequences, with their attendant train of evils, is to adhere strictly to the spirit of the Constitution, which regards the general government in no other light than that of a civil institution, wholly destitute of religious authority. What other nations call religious toleration, we call religious rights. They are not exercised in virtue of governmental indulgence, but as rights, of which government cannot deprive any portion of citizens, however small. Despotic power may

invade those rights, but justice still confirms them."

"Let the national legislature once perform an act which involves the decision of a religious controversy, and it will have passed its legitimate bounds. The precedent will then be established, and the foundation laid, for that usurpation of the divine prerogative in this country which has been the desolating scourge to the fairest portions of the Old World."

In the report presented by Mr. Johnson to the House of Representatives March 4 and 5, 1830, the labor question is discussed in a similar manner and with great thoroughness. From that report the following important passage is quoted:

"The Constitution regards the conscience of the Jew as sacred as that of the Christian, and gives no more authority to adopt a measure affecting the conscience of a solitary individual than that of a whole community. That representative who would violate this principle would lose his delegated character, and forfeit the confidence of his constituents."

"If Congress shall declare the first day of the week holy, it will not convince the Jew nor the Sabbatarian. It will disatisfy both, and consequently, convert neither. Human power may extort vain sacrifices, but the Deity alone can command the affections of the heart."

That report closes with the following, to which especial attention is called:

"If the Almighty has set apart the first day of the week as a time which man is bound to keep holy, and devote exclusively to his worship, would it not be more congenial to the precepts of Christians to appeal exclusively to the great Lawgiver of the universe to aid them in making men better—in correcting their practices, by purifying their hearts? Government will protect them in their efforts. When they shall have so instructed the public mind, and awakened the consciences of individuals as to make them believe that it is a violation of God's law to carry the mail, open post-offices, or receive letters on Sunday, the evil of which they complain will cease of itself, without any exertion of the strong arm of civil power."

Throughout these discussions, extending through twenty years, Congress stood firmly upon the ground that the question of Sunday legislation is a religious one, and that Congress could not recede from its action which ordered that the operations of the Post Office Department should be carried forward on all days of the week. This commentary of Congress, and the long continued discussion of all phases of the question, continue to declare that the basis of Sunday legislation is religious, and that any act of Congress confirming the request of certain religious bodies that the mail service be prohibited by law, would be contrary to the National Constitution, and the Natural Rights of Men. This answer of Congress is all-inclusive, so far as the fundamental basis of Sunday legislation is concerned. The conclusion is inevitable that what Congress may not do, in the premises, a subordinate state may not do. Logic, justice, and the Natural Rights of Men forbid the subordinate to do that which the superior may not do.

#### SUMMARY OF NEWS.

The new year has opened with record breaking figures in the matter of immigration. From Jan. 1 to 10, over fourteen thousand immigrants

arrived at New York. In 1904 the entire month of January brought only nineteen thousand. Deportations for the same period are in proportion. During the first ten days of the present year four hundred and seventy-eight persons were sent back to Europe, while only seventy were deported for the same period in 1904. A large part of those now arriving are Russian and Hungarian Jews. Undoubtedly the war in the East is a prominent factor in driving these crowds of Russians to the United States.

King Edward of England has issued a proclamation convening Parliament on Feb. 14 next. It is probable that the session will not be an extended one, and that no radical changes will take place in present legislation.

Gov. LaFollette of Wisconsin presented his message on Jan. 12. The main feature of that document is the demand for state control of railroads. Agitation on that subject has been going forward in Wisconsin for several years. Its continuation, under the influence of Gov. LaFollette, will undoubtedly aid in urging similar questions upon the attention of Congress, at the extra session which is now promised for next autumn.

The trophies secured by the Japanese at Port Arthur are much greater than the reports before the surrender indicated. These trophies include the following: Permanent forts, 50; guns, 546, of which 54 are of large calibre, 149 of medium calibre and 343 of small calibre; cannon balls, 82,670; ammunition, 30,000 kilos; rifles, 35,252; horses, 1,920; battleships, 4, besides the Sevastopol, which is entirely sunk; cruisers, 2; gunboats and destroyers, 14; steamers, 10, etc., besides small steamers, 35 of which will be serviceable after slight repairs. It was also reported, on Jan. 12, that three hundred and sixty-eight guns and thirty-two thousand men had been sent from Port Arthur for the re-enforcement of the Japanese army at Moukden. According to previous figures, this will give a total of three hundred and eighty or four hundred thousand men in the Japanese army at that place.

During the past week the Russian cavalry attempted to turn the left flank of the Japanese army and interfere with their railroad communications. The effort was defeated, but it is claimed that in making the raid there was an open and intentional breach of neutrality, in connection with Chinese territory. This movement is interpreted by some as an effort on the part of Russia to create a new issue, and compel the powers to assume a new attitude with reference to China and the war. This interpretation includes the idea that Russia thus seeks a new pretence for peace.

Meanwhile, the government in Washington has indirectly called the attention of China to the necessity of faithfully adhering to her agreement, in the matter of neutrality. It is not improbable that both the Japanese and Russians have, indirectly at least, broken in upon the laws of neutrality, in connection with the territory of China, and in other transactions with that nation. Russia claims that China is not able to maintain neutrality. There are many indications which support that claim. While the Powers will doubtless unite to preserve the integrity of China, some means of securing peace are greatly desired. Among the latest reports is one that Russia has made a definite threat to invade north of China, and Chinese Turkestan.

All told, the week has developed several possible complications with China.

A strong combination of the better influences, social and political, in the city of New York, increases the hope that the power of the Raines-Law hotels will be lessened by appropriate legislation, if they are not wholly removed. Their removal is a thing greatly to be desired. In this connection, it is also gratifying to know that a strong raid is being made against the regular gambling houses, in the city of New York, and that much has been gained, for the time being, at least, in that direction.

As fuller knowledge is secured concerning the situation at Port Arthur, it seems, on the one hand, that the necessity for surrender by the Russians was not as great as appeared, at first. The war party in Russia condemns the surrender in vigorous terms. On the other hand, it is declared that General Stoessel and the Russians who go home on parole, have been opposed to the war from the first, and that they go home as "revolutionists" in sentiment, even if they do not become active as such when they reach Russia. Every new development of the situation shows how strongly opposed to the war many of the best people of Russia have been.

On Jan. 16 the authorities decided "to throw open the gates and exhibit buildings at the Lewis and Clark Exposition in Oregon, on Sundays." It is said that special efforts will be made by clergymen, educators, and philanthropists, to utilize Sunday for congresses and meetings in which themes pertinent to the higher interests of the community will be discussed.

In the Smoot investigation, on Jan. 17, an important witness refused to answer a question as to whether anything in the oath taken by Mormons in the Endowment House, interferes with the obligations of Mormons to the general government. Being assured that further inquiries would follow, the witness refused to answer, and declined to reveal the secret oath which the Endowment House ceremonies place Mormons under.

Senator Mitchell of Oregon, who has been indicted for complicity with frauds in the Public Lands Department of the nation, made a defense before the Senate Jan. 17.

The intensity of feeling concerning breach of neutrality by France, in connection with the Russian Baltic Fleet at Madagascar, and other places, has been increased during the week. It is well known that Japan has vigorously protested against the aid given to the Russians, by France.

On Jan. 17 it was announced that the Japanese may be able to save at least four of the Russian warships that have been sunk in the harbor of Port Arthur.

Professor Snyder of the Philadelphia Observatory at the Central High School, has announced what seems to be a very important discovery. It is the existence of "radium" in the sun. If this is substantiated by further observations, many new theories will arise concerning the great forces of nature and the relation of the natural world to Divine power. Professor Snyder, who is said to be a most successful and accurate observer, is quoted as follows by the *Public Ledger*: "First. There is universal celestial radioactivity, namely, negative or associate, and positive or dissociative transformation of the elements with accompanying absorption and emission of radiant energy of char-



## Missions.

By O. U. WHITFORD, Cor. Secretary, Westerly, R. I.

On our return from a trip among some of the churches of the Central Association we tarried in New York City and attended the annual conference of Foreign Mission Boards of the United States and Canada, held in the Bible House, Jan. 11 and 12. This was the twelfth conference and was well attended by officers and representatives of the various Boards. We have been accustomed to receive invitations for our Missionary Society to be represented at these Conferences by its Corresponding Secretary and such other members and friends as could attend. We invited Rev. Eli F. Looftoro of the New York Church to attend the Conference with us. Mrs. D. H. Davis of Shanghai, China, who was visiting her sisters in Plainfield and Dunellen, N. J., also attended this conference both days. There were several foreign missionaries present. The papers, addresses and discussions were very interesting, instructive and inspiring. The report of the Committee on Reference and Arbitration, presented by Rev. Judson Smith, D. D., of the American Board of Foreign Missions, elicited considerable interest and discussion. It appertained to matters that come before and between Boards, and between Boards and Governments for adjustment and arbitration. The matters and interests involved were put before a committee for consideration another year, looking forward to a Permanent Committee made up from the various Boards to have in hand such questions and matters needing adjustment. Mr. H. W. Hicks, a young man, gave a very interesting history of the Young People's Missionary Movement in our own and other lands. A valuable paper was given by Mr. C. Vickrey upon Missionary Exhibits. He described some large exhibits which had been given and could be given, showing the religious, home and social life, the national customs of peoples, where missionaries are laboring. These exhibits not only give a broad knowledge of mission fields, but beget a deep interest in mission work. One of the most practical and valuable addresses was given by Mr. John R. Mott, of the Young Men's Christian Association upon: How to Enlist and Cultivate Large Givers to Foreign Missions. He surprised us with the fact of so many large givers for foreign missions, and that the number is increasing. Some of the gifts are very large, reaching up to hundreds of thousands of dollars, and in one case, a man gave \$3,000,000 for various lines of mission work. We judge that Mr. Mott has been very successful and is an adept in raising large sums and securing large givers and gifts. Among the able and interesting papers and addresses given were: Missionary Magazines,—Value to Society, Make-up and Distribution, by Rev. F. P. Haggard of the American Baptist Missionary Union; Outlook in Congo Free State, Rev. T. S. Barbour, D. D., Corresponding Secretary American Baptist Missionary Union; Correspondence and Dealing with Candidates with Reference to their Life Work and Possible Missionary service, by the Rev. H. K. Carroll, LL.D., of the Methodist Episcopal Missionary Society; The Relation of Missions to the Native Church and its Leaders, Rev. Chas R. Watson, D. D., of the United Presbyterian Board. Mr. W. Henry Grant of New York, who has been

all these years the Secretary of these Conferences gave a very valuable paper showing the progress of Foreign Mission work the past decade. This will be used largely no doubt as a reliable reference on such work. The papers, addresses, discussions and doings of these Conferences are published in a pamphlet form. We were very glad to have the opportunity of attending the Conference again and obtain the knowledge and receive the inspiration and fellowship which it gives.

We would call again the attention of our churches, pastors, and societies, to the depressing fact of the lack just now of pastors and mission workers, among us as a people. Dean Main says, "The Western Association alone needs more ministers than our Seminary can supply, and yet there are persons who ask, 'Where is the demand for more ministers?' The harvest fields are calling for men to come and preach the gospel of salvation in the name of a Sabbath-keeping Christ." What are we going to do concerning this lack? There is work enough to do, but where are the workers? Ought we not to have a concerted time throughout our denomination, of prayer to God to give us more laborers? Do we feel the lack so deeply, and are we so much in earnest about it, that we can have a day set apart for prayer for more ministers and workers? We are having now a sort of symposium in THE RECORDER upon Aggressive Sabbath Reform Work; why not have a symposium upon, "How can we have more ministers, pastors and mission workers?" Come pastors and others, let us have your thoughts and views upon it.

### A JAPANESE SOLDIER'S CHRISTLIKE DEED.

A Russian naval officer, who was present at the execution of two Japanese spies who were caught by the Russians when about to wreck a railway bridge, tells a pathetic story of the scene at the trial. The accused acknowledged their responsibility without fear or tremor of voice. One of the two was Teisko Jokki, the other Tchoni Jokoka, colonel of the staff, from the military academy of Tokio. When he was asked his religion, the colonel boldly confessed Christ, and declared that he had been converted when a boy. He was able to speak in English, and was translated by a British subject employed in the Russo-Chinese Bank. Just before the execution Colonel Jokoka took a bundle of Chinese notes from his person, representing about a thousand roubles, and handed over this money to the commandment, to be applied to the Russian Red Cross work among the Russian wounded! This brought remonstrance, even from the Russians themselves, who suggested that the money be applied to the Japanese Red Cross work or the families of the spies. But Jokoka remained inflexible in his purpose: that the money should be applied to the relief of the Russian wounded. He then asked to see a chaplain, who at his request, read the Sermon on the Mount. When the priest reached the words, "If ye love only those who love you, what reward will ye have; and if ye welcome only brothers, wherein lieth the virtue?" Jokoka closed his Testament, joined his hands, and received the fatal bullets in his breast.

Surely it was worth while to teach the Japanese to know Christ!—*The Missionary Review.*

### THE EMPRESS DOWAGER'S GIFT TO MISSIONS.

When the announcement was made, some weeks ago, that a gift of 10,000 taels (\$1,400) had been made, by the Empress Dowager of China to the funds of the new Union Medical College at Peking, the news was received with some incredulity. The fact has been confirmed by Mr. Cochrane, who gives an interesting account of the circumstances leading up to this munificent gift. It appears that the suggestion of appealing to the empress was first made by the British Minister, Sir Ernest Satow, who has taken a warm interest in the whole scheme and has himself given 1,000 taels to the fund. With the aid of a friendly Chinese official, a statement of the aims and needs of the medical college was carefully drawn up. This was sent to Prince Ch'ing, with a covering letter from Sir Ernest, asking that the matter might be brought before the notice of the empress, and vouching for the worthiness of the object. The result was a check for 10,000 taels.

Dr. Cochrane ascribes the success of the appeal largely to the fact that the medical mission has for many years rendered occasional service to the officials of the palace. The head eunuch, whose power is very great, is on friendly terms with the mission, and promised to use his influence if an opportunity offered. It need hardly be said that the missionaries are profoundly thankful, not only for the gift itself, but for the indications which it suggests of a changed attitude on the part of the empress toward missionary work and for the influence which such an example will exert in official circles throughout the empire.—*The Chronicle.*

### LET PATIENCE HAVE HER PERFECT WORK.

It is never easy to decide which one of the spiritual qualities of a good life is the highest one. We cannot make a scale of virtues, like the grades on the thermometer, starting with a zero-virtue and running up to the perfection-virtue at the top. But we can say with much assurance that patience is one of the crowning traits of every good life. Heroism and courage are more dramatic. They are for great occasions and they win great praise. Patience is a quiet, every-day, modest virtue, that gets little talked about, but it, like the force of gravitation which holds the world together, is the secret power which permeates the entire inward structure and which makes the life a perfect work, a beautiful creation. What a world this is for teaching patience! The little baby even discovers that food does not always come every time he wants it and just at the moment when he wakes up hungry. He has to learn, too, to bear the little pains and knocks which at first make him cry as though his whole world were tumbling to pieces. Without patience life would never get beyond the stage of babyhood—it would be threescore years and ten of crying, and of getting angry over things which did not come the moment we asked for them.

Every bit of knowledge we gain demands patience. Nothing will drop into our laps. We must slowly master every truth we get, and if we do receive any truth by inheritance it spoils in our hands before a generation is over. It takes unspeakable patience to prepare to teach anybody else, and it takes still more as soon as one sets himself to his task. One discovers to his surprise that very few

people want his truth. He passionately flings it out—his precious seed—and just when he looks for radiant faces and thankful hearts, he finds unconcern or perhaps positive misunderstanding and disapproval. He tries again in sad faith, and slowly learns that to plant the grain of truth which has cost him such struggle he must wait for a whole generation to be educated, and he can only hope to see some few sprouts greening the hillsides during his lifetime. But if he is the right sort he learns patience, turns his face toward God with an inward joy and works on, knowing that a thousand years is as one day on the heavenly dial plate.

The deep disciplines of sorrow and loss, which hang like dark clouds over some of our lives, do not get their perfect work until they bring forth patience. The very highest stage of life comes when we learn to "endure as seeing Him who is invisible." To go steadily on, doing the day's work and fighting the day's battle, with a breaking heart is far from easy! It cannot be done, until one's hand feels through the shadow and touches the everlasting arm. But there comes a power within as the certainty of the Divine Presence increases, and a new kind of joy springs up as we go patiently on, knowing that the cloud between us and the shining face is very thin.

After all the real dangers of life are ease and primrose paths. We pray for these and sigh for the green pastures. It is, however, in the presence of the enemy, where there are heights and deep valleys, that the table is prepared and the cup runs over to gladden other souls. It is in the midst of this actual, stubborn world that all spiritual victories are won, and perhaps the best "mark" of victory is the perfect work of patience in one who sees the Shepherd and hears the rod and staff even when the pass is narrow and the shadow deep.—*The American Friend.*

### IN THE SHADOW.

We must all go there sometimes. The glare of the daylight is too brilliant; our eyes become injured and unable to discern the delicate shades of color or appreciate neutral tints—the shadowed chamber of sickness, the shadowed hours of mourning, the shadowed life from which the sunlight has gone. But fear not; it is the shadow of God's hand. He is leading thee. There are lessons which can be learned only there. The photograph of his face can be only fixed in the dark chamber. But do not suppose that he has cast thee aside. Thou art still in his quiver; he has not flung thee away as a worthless thing. He is only keeping thee close till the moment comes when he can send thee most swiftly and surely on some errand in which he will be glorified. O! shadowed solitary one! Remember how closely the quiver is bound to the warrior, within easy reach of the hand, and guarded jealously.—*F. B. Meyer.*

A girl who had been very clever at college came home the other day and said to her mother:

"Mother, I've graduated; but now I must inform myself in psychology, physiology, bibli—"

"Just wait a minute," said the mother. "I have arranged for you a thorough course in roastology, boilogy, stitchology, darnology, patchology and general domesticology. Now, put on your apron and pluck that chicken."

## Woman's Work.

MRS. HENRY M. MAXSON, Editor, Plainfield, N. J.

### WHAT HAVE WE DONE TO-DAY?

We shall do so much in the years to come,  
But what have we done to-day?  
We shall give our gold in a princely sum,  
But what did we give to-day?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak to-day?

We shall be so kind in the after-a-while,  
But what have we been to-day?  
We shall bring to each lonely life a smile,  
But what have we brought to-day?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungering souls of earth,  
But whom have we fed to-day?

We shall reap such joys in the by and by,  
But what have we sown to-day?  
We shall build us mansions in the sky,  
But what have we built to-day?  
'Tis sweet in idle dreams to bask,  
But here and now do we do our task?  
Yes, this is the thing our soul must ask,  
"What have we done to-day?"

—*The Christian Intelligencer.*

### LOUISE MICHEL.

There has just died in France a woman whose life has been filled full of thrilling incidents from childhood to old age. A woman of strong nature, of widely diverse characteristics, who combined in one person the tenderest womanly sympathy, a fierce hatred of the governing powers and a bold scheming for their destruction that has won for her a name that has been known for thirty-five years all over France for that of a noted anarchist, and a leader in all revolutionary movements.

Louise Michel was sixty or seventy years of age at the time of her death, a difference of ten years seeming to make little difference to her or anyone else so long as each day and each year was full of action and excitement. Her early life was spent in the home of her father, where she was surrounded by every luxury, was given a good education and had ample time to devote herself to music, of which she was very fond. She was much interested in literary pursuits too, and the poems, plays and novels that came from her pen were favorably received by well-known critics.

At the death of her father the whole tenor of her life was changed. She was obliged to leave the home of her childhood, and although she received a small sum from her father's estate, it was insufficient for her needs and she was obliged to take up the work of a poorly paid teacher in Paris. From the time of her father's death, she was the constant companion of her mother, a simple peasant woman, and she ever showed her all the love and devotion that it was possible for a daughter to give.

She had held somewhat revolutionary ideas, but they had never been very pronounced until after she went to Paris to live. She soon found those who thought as she did and continued to associate herself with them until she became a leader of those who were opposed to the reigning powers. The lectures that she listened to and her own utterances created a strong centre of opposition to the Napoleonic rule. More and more bitter she grew, more and more pro-

nounced in her anarchistic ideas, until she plotted to assassinate Napoleon III and was only prevented by an accident from accomplishing her purpose.

After this act, she became a prominent figure in French politics and was considered by some a second Joan of Arc.

During the siege that existed at the time of the Franco-German war, still another side of her character came into view, she became a nurse and was untiring in her zeal in caring for the sick and wounded in the garrison. Then, as her interest in the conduct of the war increased, she left the nursing to others, donned a military uniform and fought in the ranks as a common soldier against the invaders of Paris. As one of a desperate band of revolutionists, she aided in demolishing public works and in firing public buildings and only surrendered herself after they had arrested her mother and threatened to shoot her if she did not yield.

She was condemned to penal servitude and was sent to New Caledonia to serve a life sentence. New Caledonia is an island in the South Pacific Ocean belonging to France and used by that country as a convict station. There have been as many as ten thousand of the convict class on the island at one time. Here, in this isle of the sea, she turned to her earlier work of teacher and nurse and spent her days in teaching the neglected children of the natives and in caring for the sick among her fellow prisoners.

A declaration of general amnesty recalled her to Paris in 1880 and her return was the occasion for great rejoicing and loud demonstrations of delight among her followers. When she went back to Paris she carried with her a red cat, a wild species native to New Caledonia and who was her constant companion. It may have been because of this red cat that she became known as the Red Nun.

On her return to Paris, she seemed to take up her life just where she had left it and at once began preaching her anarchistic doctrines in halls, in the streets or wherever opportunity offered. After three years of this life, she was again arrested and spent three years in prison. This was only a brief interruption to her work, however, for as soon as she was released, she again began the promulgating of her revolutionary doctrines not only in France but in England as well. She never married and after the death of her mother she lived the life of a recluse, alone with her cats and her books, only emerging from her seclusion when a favorable opportunity offered to advance her favorite doctrines.

Her physical appearance was that of a woman unusually tall, thin, muscular, with large features and a mass of grey hair always blowing about a face that contained none of the finer marks of womanliness.

A strange woman and one of strong character was Louise Michel. A teacher of young children, a devoted daughter, a tireless nurse, an enthusiast in music and literature, a stirrer-up of strife, a leader of revolutionists, a convict, all these was she and yet a woman honest of purpose, strong and fearless in doing what she believed was right. Such a character makes one feel what a power for good she might have been if her tireless energy had been directed aright. A woman of many good points and many bad ones! A woman who has helped to make history and whose name in France will call up many a tender picture of help and healing as



well as the repulsive ones of riot and bloodshed.

#### MY SHARE.

I have no lands, I have no gold;  
Fame's way my footsteps miss;  
But I've my baby girl to hold,  
My little lad to kiss.  
To helpful heights I may not reach,  
Or tides of error stay;  
Be mine the sweeter task, to teach  
Their unstained lips to pray.

—Good Housekeeping.

#### A LITTLE OFFICE OF TRUST.

"What shall I do with Joe Smith?" said Mrs. Lawrence to herself, as she dismissed her school for the night. "I have exhausted every expedient; he will whisper and smile and bewitch the boys generally. There—I have it! I'll give him a responsibility. He has, as a phrenologist would say, self-esteem and approbateness and a fair conscience, I think he'll be honest."

The next day the woman, by a little calculation, happened to meet the boy in a convenient place.

"Joseph," said she, "you know I live a good way from the post-office, and my mails are a great trouble to me. I need a penny-post. How would you like to be one?"

"First rate," said Joseph in delight; but he glanced down upon himself, as if his clothes were a drawback.

"Oh, your coat will do very well," said the shrewd teacher. "I only want a boy I can trust." Joseph straightened up and appeared every inch a man four feet nine inches high. She might trust him!

"And I shall give you a penny for every letter you find in Box 124. Here is my box key and a note to the postmaster with my instructions."

Mrs. Lawrence, the teacher, had no difficulty after this in getting her letters in early season; but Joseph scorned to take the pennies. Strange what effect a little confidence had in the school-room! It fairly made Joe over.

"No child always suspected or disapproved or disliked, however he may deserve it, will ever become good," said Mrs. Lawrence. "No heart set at a distance from a stronger or better heart will ever be persuaded or driven or won to its duty. It is human nearness and warmth and sympathy that the wayward want; and it often takes only a trifle to save as well as ruin a little transgressor."

"A child's waywardness often is not so much wicked spirit as it is an outlet of the restlessness of childhood; and many times it is cured by diverting a thought or giving occupation to an unemployed faculty. A whole term of discomfort and disadvantage was prevented by giving little Joseph Smith a simple office of trust."

"There is seldom a child too bad to be in a great measure controlled in the school-room by a little wit added to a great deal of kindness. Some sentiment of love, honor, ambition or conscience, if skilfully played upon, in nearly every case will effect all that a sterner punishment could not hope to accomplish."—*New York Tribune*.

#### A CHINESE FUNERAL.

A Chinese funeral never proceeds straight from the house of mourning to the graveyard. Satan is always on the lookout for funerals and follows them to seize the soul of the dead man, so, in order to outwit the evil one, the bearers take up the body and start with it on a brisk trot, while the packs of fire-crackers and pyro-

technics, emitting a dense and vile smell, are set off just as the procession starts.

Having thus deceived the evil one as to the direction taken by the bearers, they run as fast as they can with the body, then suddenly turn a corner and stop while more fireworks are burned. Satan cannot turn a corner easily, and so, if really in pursuit, he shoots on by, and by means of a good deal of sudden turning and stopping and a lavish expenditure of fireworks, the funeral procession generally gets to the grave in safety, while the evil one, confused by their movements and half suffocated by the fireworks, is still wandering about the city. The Chinaman who dies in the country is not in such luck, for here is less chance to outwit the enemy, but by many detours it can very often be done. *The Advance*.

#### RANDOLPH'S HISTORY.

I wish to say a few words in behalf of Corliss F. Randolph's "History of Seventh-day Baptists in West Virginia." The work is one that should interest not only West Virginians or those more directly interested in our people in West Virginia, but it should interest every good loyal Seventh-day Baptist, because it is distinctively and emphatically Seventh-day Baptist history, and for that reason it is of interest to the entire denomination.

It is hoped that this is the first of a series of such histories which shall cover the entire denomination by associations.

It is unfortunate that the author has been obliged to spend so much time in advertising the book. It is imperative that he have as soon as possible a sufficient number of advance subscriptions to warrant his proceeding with the publication.

I would urge that every RECORDER reader, who has not done so, send a subscription to once to Mr. Randolph for the book.

ORRA S. ROGERS.

PLAINFIELD, N. J., Jan. 14, 1905.

#### WHERE CANALS ABOUND.

One can imagine the average English or American mother trying to bring up a family in a house surrounded by canals. She would never have a moment's peace until the children were in bed. But then, the mere sight of a canal to the English-speaking child suggests the delights of a sudden and unexpected bath.

An Englishman inquired of a Dutch woman: "Does a Dutch child ever by any chance fall into a canal?"

"Yes," she replied, "cases have been known." "Don't you do anything for it?" continued the questioner.

"Oh, yes," she answered. "We haul them out again."

"But what I mean is," explained the Englishman, "don't you do anything to prevent them falling in? To save them from falling in again?" "Yes," she answered; "we spank them."

#### CORRECTION.

In a communication from Elder Jared Kenyon, published a few weeks since, an error appeared, resulting from imperfect copy. The statement should have been that his first sermon was preached at the Potters Hill School House in Petersburg, N. Y., instead of Alfred, N. Y.

Unhappiness is the hunger to get. True happiness is the hunger to give.

## Home News.

CHICAGO.—On Sunday, Jan. 1, the Chicago Seventh-day Baptist Church held its annual church meeting at the home of Brother J. M. Maxson, 516 West Monroe street. The meeting was not only for the purpose of transacting the business of the church, and for the electing of officers for the ensuing year, but also a social gathering and reunion. Refreshments were served, and after the annual meeting, a pantomime of "The Sleeping Beauty," and a musical program by the young people concluded a very pleasant evening.

The following officers were elected for the coming year: Moderator, Dr. O. E. Larkin; clerk, C. U. Parker; treasurer, J. M. Maxson; music committee, Miss Elizabeth Ordway, Mrs. B. F. Langworthy, and Dr. O. E. Larkin; reception committee, Mrs. O. E. Larkin, I. J. Ordway.

The past year has been a prosperous one, on the whole, for the Chicago church. Though we have lost some very valuable and beloved members by death and removal, we have gained others, and we enter upon the new year full of hope and courage to do the will of the Lord in the midst of this great, busy, noisy city. Our meetings in the "upper room," where we gather upon the Sabbath, bring rich blessings to all who attend. We think we are safe in saying that our attendance at Sabbath School will rank as high as any in the denomination, in proportion to attendance at church. Nearly the entire congregation remains for the Sabbath School. Our Christian Endeavor prayer meeting is also well attended, and is always interesting, for we have with us the cream of many other societies in the young men and women who are in attendance at the different professional schools of the city.

The very best spirit and the most happy relation are maintained between the church and the pastor, and by action of the church and acceptance of the pastor, the same will continue for another year.

The Rev. F. E. Peterson of West Hallock, Ill., preached last Sabbath in the absence of the pastor, who was spending his vacation in Battle Creek. W. D. WILCOX.

Jan. 10, 1905.

DERUYTER, N. Y.—For some years, Elder L. M. Cottrell has made his home in DeRuyter, and has been very helpful in every good work, in our church and society. For more than a year past he has not been able to fill his appointments at Cuyler Hill and Otselec, and has spent most of his time at home, writing out his thoughts on religious subjects. The Sabbath question has been near his heart and has engaged his attention for months past, till he has prepared a paper on that subject, topically arranged.

Last Sabbath evening, by previous appointment, he presented his paper and became very enthusiastic in explaining. It had good points all the way through, and when carefully revised and shortened, will be a valuable paper. Like the older ministers of blessed memory, such as Elder N. V. Hull, S. S. Griswold and others, Elder Cottrell aims to cover the wide field in one paper; but the modern method of specialization is demanded, and his paper may furnish the basis of several excellent articles. May God

bless Elder L. M. Cottrell and give him many years and much spare time for so worthy a subject. L. R. S.

DERUYTER, N. Y.

FARINA, ILL.—At our recent annual society meeting, the Society extended a unanimous call to Brother Edgar Van Horn to become our pastor at the close of his year of study in the theological department at Alfred University. Brother Seager resigned his pastorate to accept the call of the Missionary Board to enter upon the work of an evangelist. He began evangelistic labors in Southern Illinois about the beginning of November. The Society then asked the present writer to serve as "pastoral supply" until a pastor is obtained.

I have been reminded of the omission of two items of Home News that ought to have been reported sometime since. One is that of the ordination of Brother Oscar C. Wells to the office of deacon in our church. Brother Wells having been chosen as a candidate for the office of deacon come time previous to a visit of Brother F. E. Peterson, to this place, the church availed itself of the opportunity which Brother Peterson's visit afforded, for having the candidate ordained.

The ordination services were as follows: Examination of the candidate, C. A. Burdick; consecrating prayer, L. D. Seager; charge to the candidate, C. A. Burdick; charge to the church, F. E. Peterson; hand of fellowship given, first by the deacons, then by the members of the church; ordination sermon, F. E. Peterson.

Brother Wells is just recovering from a long and serious illness of typhoid fever, and we are relieved of much anxiety as to the outcome of his sickness.

The other item of news, mention of which should have been given at the time, is this. During the past summer, Mrs. C. A. Davis had a class of young girls which met at her home each week to receive instruction from her in needle work. A prize was offered to the one who should make the greatest improvement in sewing, and considerable interest was excited. The members of the class made handkerchiefs which they sold, the proceeds of which went to the church, besides doing various other kinds of needle work, which Mrs. Davis taught them.

The class made Mrs. Davis the present of a rocking chair in recognition of their obligation to her for the instructions given them, and at the close of the season they gave a public entertainment, turning the proceeds of admission fees into the church treasury. C. A. B.

Jan. 10, 1905.

GENTRY, ARK.—The "Home News" department having been reinstated in THE RECORDER, I feel that something from Gentry should be reported. We have had a very pleasant winter up to this week. About two inches of heavy snow covers the ground, at this writing, but it is not cold; the snow will soon disappear and the birds will sing again. As to religious interests, the church at Gentry is pressing forward, and although financial matters here have been very stringent, by special effort, in pledges and cash combined, about three hundred dollars has been raised this fall to pay on a church debt of about five hundred dollars. With a fair crop next year it will be all paid off, provided we work together for the advancement of Christ's cause and His church, as we have done during the history of

the organization here. We have a Sabbath-school with an enrollment of about one hundred and seventy; a working C. E. Society, and a Junior C. E. of bright young people. The Juniors gave a public entertainment on Thursday evening, Jan. 5, with credit to themselves, and we are proud of them. At the annual business meeting of the church, Sunday, Jan. 9, Elder J. H. Hurley was given a call to serve the church as pastor for another year; he has accepted the call. It was voted to give him one month's vacation, and three months, if he saw fit to use it, for evangelistic work. A series of meetings will be commenced on Wednesday evening of this week, with prayer and praise service for the first few nights.

Let me here mention that Rev. D. Burdette Coon has so far regained his health that he believes Pastor Hurley, occasionally, preaching for us during the pastor's vacation, and while he was away attending Conference, and again while he was attending the South-Western Association. We feel that in many ways we are greatly favored at Gentry, as a church. H. B.

GENTRY, ARK., Jan. 10, 1905.

JACKSON CENTRE, OHIO.—We are in the midst of evangelist meetings, with Rev. L. D. Seager as evangelist. A number have found hope, and some fifteen are seekers. Pray for us that this may be a deep and lasting work. J. G. B.

Jan. 15, 1905.

BOULDER, COL.—The Boulder Seventh-day Baptist Church has entered the work of the new year, hopeful, and with many reasons for encouragement. Recently, we have had the addition of four or five families to our church and society. Four have quite recently joined the church by letter, others have expressed a willingness to do so, and we are hopeful that some will unite with us on profession of faith and baptism. Those who have come to us to make their permanent homes have come from Hammond, La., West Hallock, Ill., and Westerly, R. I. And still there is room for others. From the professions we want a good Seventh-day Baptist lawyer, and a dentist. Plenty of room for merchants, farmers, and in fact all kinds of business men. Just now the city is agitating the question of a canning factory. "First come first served." If any one has a little capital, this is a good way to invest it.

On Christmas night our people indulged in an old-fashioned Christmas tree, under the direction of the Sabbath-school, with presents for everybody; preceded by exercises by the children. At the close, a handsome Oxford Bible was presented by the Sabbath-school to its superintendent, Deacon A. L. Clarke. On New Year's Eve the annual church dinner was served in the basement of the church. This year the ladies of the society stole a march on the men and voted that the men furnish and serve the dinner. This they did, not even letting the ladies know what they were to be served with till they were ushered in, all by themselves, to a table well loaded with delicacies, such as were "hard to beat," even by the ladies; the gentlemen, of course, serving in the best of fashion. For a fuller account of which, we enclose a clipping taken from the *Daily Camera*, one of our city papers, written by one of the ladies present. Following the dinner the annual church meeting was held, at which time there

was a roll call of church members, the reception into the church of two, by vote, and the hand of fellowship and welcome, closing with the election of officers; all of which served as a "watch meeting," running into the new year about three quarters of an hour. Herewith find the clipping headed "A Great Success."

"On Saturday night the Seventh-day Baptist Church was the scene of a series of entertainments quite unlike ordinary affairs. The annual dinner with which the society always celebrates the beginning of a new year was, contrary to custom, given into the hands of the men; and such a spread! They had neither scrimped nor shirked. No tinned goods were waiting the hungry ladies, but all the delicacies of the season, done to a turn by the cheerful chefs, and served with a nicety by the willing waiters. The long table was set with care and skill, and graceful bouquets of carnations, roses and ferns added to the final touch of fragrance to the appetizing feast. Later the flowers were distributed among the ladies as reminders that the men could do other things than build houses, dispense medicine, and negotiate for lands. The unanimous verdict was, that the dinner was a great success. After the dinner came a social hour and a watch meeting to speed the old with love, and welcome the new with hope, and then when the ringing bells assured the crowd that the new was fairly on its way, a business meeting was held to elect officers for the ensuing year."

F. O. BURDICK.

Jan. 8, 1905.

BROOKFIELD, N. Y.—The *Courier* of Jan. 18 reports the closing of the evangelistic meetings at that place, on First-day evening, Jan. 15. Those meetings have been conducted by Dr. L. C. Randolph of Alfred. *The Courier* speaks of the closing address of Dr. Randolph on the evening of the 15th saying, "it was especially impressive and full of intense feeling, which lifted the large congregation to a high spiritual plane." We shall expect a fuller account of these meetings for THE RECORDER in due time.

ALFRED, N. Y.—From *The Sun*, Jan. 18, we learn that Rev. C. S. Sayre of Alfred Station has been "obliged to discontinue the meetings" at Main Settlement, N. Y., on account of the heavy snows in that section. A good interest had been awakened.

#### IN MEMORIAM.

Our Heavenly Father has again called one of our beloved sisters home. Mrs. Lizzie Stillman was a member of our church and society thirty-five years, or more. She was always faithful in every branch of church work, always kind to help in every good cause, both financially, and with kind and loving words. Our hearts are sad as we think of her departure, but her sweet Christian life has been an inspiration to all who have known her. The afflicted husband and children have our heart-felt sympathy, and we commend them to the Loving Heavenly Father who said "My grace is sufficient for thee."

In behalf of the Sabbath School,

B. O. BURDICK,  
DEETIE COON,  
KATE E. PERRY.

Committee.

NORTONVILLE, KAN., Dec. 19, 1904.

Now is the time to pay your RECORDER subscription.



## Children's Page.

### WHAT THE TOYS SAID.

The Hobby Horse said,  
As he shook his head,  
"It's a long, long way to go  
O'er the white snow's foam  
To the Little Boy's home;  
But I hear the tin horns blow,  
And must race away till I'm out o' breath,  
To the Little Boy who will ride me to death!"

And the Toy Drum said:  
"I've a hardened head,  
And away on my sticks I'll go  
From this icy dome  
To the Little Boy's home,  
I can beat my way through the snow!  
Away, away, till I'm out o' breath,  
To the Little Boy who will beat me to death!"

And the Toy Doll said,  
As her gold-crowned head  
Shone over the wintry snow:  
"To the Little Girl  
Of the golden curls  
In a fairy coach I'll go;  
Far, far away, till I'm out o' breath,  
To the Little Girl who will kiss me to death!"  
—Picture Lesson Paper.

### THE DISHONEST DUCK.

They both were male ducks; one a canvas-back, the other a red-head. The ice had long since broken, for it was spring and the streams were busily cutting deeper channels through the dampened earth. Shoots of green served as luscious morsels and both knew that it would not be long before the bottom of that lake would hold tender bulbs and roots which they could dive for. They were beautiful birds yet quite unlike. The canvas-back's beveled, black bill was shaped differently from the dull, blue-colored, black-tipped bill of the red-head. The red eyes of the canvas-back were changed yellow in the red-head. The black-tipped head of the former contrasted with the reddish head and neck of the latter, but, differing as they did in many respects, they could both dive, and that, well.

The pond had warmed up considerably. Fish were already well awakened. The bulbs had sprouted in the depths and the red-head and canvas-back had pulled many a morsel from the bottom of the lake. One day, however, they both spied the same bulb and tugged at it furiously even at so great a depth. It broke in two and both ducks rose to the surface each with half the prize in his bill. This is where the trouble began. The red-head let out a sort of mewling like a cat. The canvas-back replied in a very harsh manner and the two argued so loudly over a little bulb that all the flock swam over and listened intently. One said that he could dive faster than the other and the other replied that he couldn't; so they decided on a contest. It was to be held early the next morning and was to take the place of their usual flight exercise. They both were to start at a given signal, dive to the bottom of the lake where had been previously dropped a certain bulb, and the one that brought the bulb to the surface was to be hereafter called the better diver. The entire flock was to decide the contest and at once they selected judges and everything was put in readiness for the race on the following morning.

That night the red-head was restless. He was afraid the canvas-back would win the race and he at once thought of resorting to stratagem. He knew that the pickerel in the pond

were great enemies of the ducks for he had himself fought with these fish. Why could he, not urge the pickerel to station himself near the bulb and to strike at the canvas-back as he descended. That would be a good idea and he started for the pickerel at once. The agreement was settled upon but the red-head was made to promise never again to eat any pickerel minnows and the duck swam back and awaited the eventful day.

At last the morning dawned and a clear sky greeted the early risers—this was the day of the race and already there was a quacking over the results. The red-heads supported their color and the canvas-backs argued from their standpoint; yet all was friendly save with the contestants. About the surface of the pond nervously moved the birds paddling this way and that; now and then an admirer of one would get into a spirited argument with an admirer of the other which resulted in a flapping of wings and a general splashing of water, but with no serious results. The sun was just beginning to illuminate the lake and one of the appointed judges dove to the bottom where he selected a perfect bulb over which they were to contend. His strong bill pulled it from the slimy bottom and he swam to the surface with the now clean vegetable. He might have seen a large pickerel lurking near, but he did not; the pickerel saw him, however, and noted the shape and kind of bulb which the judge selected. That was worth much to the fish. After reaching the surface the duck dropped the bulb in the bill of a helper and announced that the contestants must come forward. Slowly the two figures in the center of that many groups of ducks, made their way to the judge. The red-head was very nervous; the canvas-back, reposed; but both took their places at the designated spot. The onlookers held their breaths as the official swam forward with the treasured bulb. His bill opened and the clean morsel dropped to the depths of the lake where it lay bright in contrast to the muddy bottom. The pickerel saw it drop and took his position above it. Now all is ready. The starter quacks three times and two heads pierce the water. The large feet push the bodies forward at first, but soon the feet hang back as rudders, for the powerful wings are now doing their work. They literally fly through the water. The canvas-back leads while the red-head keeps immediately behind. All above is quiet. Dozens of red and yellow eyes are directed on a smooth circle of water where the contestants are expected to reappear. There is no quacking; just intense anticipation. Below, the race continues but something strange is now happening. The canvas-back loses control of one of his wings; he cannot use the member. He has nearly reached the bulb but something is attacking him. He struggles with his adversary on the slimy bottom of the lake and in their struggle, the bulb is buried. In the meantime the red-head, taking his advantage, hunts in vain for the prize and not being able to find it he pulls another bulb and swiftly speeds to the top. Quacking cheers arise from the group as a brilliantly colored head appears, but the quacking ceases as the judge examines the bulb and finds that it is not the original one. Impatiently they wait for the other contestant but he does not appear.

Below, the fight has ceased. A pickerel, thinking that he has done his work, releases his hold on a canvas-back's wing and a duck,

scarcely able to swim, slowly makes his way toward the surface, while in his bill, held firmly, is a bulb. The surface is reached amid such cheering as a duck never heard, and a canvas-back, with one red-spotted wing, swims proudly to the shore while, encircling him are two quacking groups of admirers and swift as an arrow there flies far above the trees, one red-head, never to return.—*The Advance*.

### LITERARY.

*The Sabbath Observer*, No. 1, an eight-page paper nine and one-half by seven and one-half inches, dated Jan.-Mar., 1905, has come to our table. It is published at 31 Clarence Road, Wood Green, London N, edited by T. W. Richardson. Price, one-half penny. Its object is announced thus:

#### "THE SABBATH OBSERVER"

has for its objects the spread of Christianity as taught in the Holy Scriptures. It appeals to "all who profess and call themselves Christians" to test their faith by the Bible. "Let him that thinketh he standeth take heed lest he fall." It is essentially

#### A PROTESTANT PAPER,

and as such, is opposed to all false doctrine, no matter whether found in the Church of England, the Nonconformist Churches, the Roman Catholic Church, or any other Denomination, Sect, or Creed.

It is the Official Organ of the Sabbatarians, or Seventh-day Baptists, of the British Isles in general, and, in particular, of the

#### "MILL YARD" CHURCH.

This Church is the mother Church of the Seventh-day Baptist Denomination. It is called "Mill Yard" from the fact that from 1691 to 1885 its "Meeting House" was in Mill Yard, Leman Street, Goodman's Fields, London, E.

#### AN OLD HYMN WANTED.

A reader of THE RECORDER desires to secure the entire hymn which was in use in olden times, a part of which is as follows:

"Amen, amen, my soul replies,  
I'm bound to meet you in the skies."

As the editor remembers that hymn, which was often sung in his boyhood, the above verses form the opening of the first stanza. His memory adds the following:

"And claim my mansions there.

Now here's my heart and here's my hand  
To meet you in that heavenly land  
Where we shall part no more."

The verse, "And claim my mansions there," and the verse, "Where we shall part no more" were repeated. Probably that repetition made two four-line stanzas of the above. Who can tell more?

How's Mandy gittin' along at that fashionable boardin' school?"

"She's learnin' things hand over fist. She can write a four-page letter so's you have to turn it upside down and sideways six or eight times 'fore you git to the end of it."

A judge's little daughter, who had attended her father's court for the first time, was very much interested in the proceedings. After her return home she told her mother:

"Papa made a speech and several other men made speeches to twelve men who sat all together, and then these twelve men were put in dark chambers to be developed.

## Young People's Work.

LESTER C. RANDOLPH, Editor, Alfred, N. Y.

### ABOUT TITHING.

Your communication regarding tithing is at hand. The trustees of this church, who are responsible for all financial matters, introduced the tithing system, so far as possible, one year ago, and are still pushing it. I understand that over thirty persons have been following the system, and the results have been very satisfactory. The church came to the end of the year in better financial condition than for some time before, and that, too, after having spent over \$600 for repairs and improvements to church property.

I believe in tithing, not because it is a Gospel requirement, but because it is the setting apart of a definite portion of one's income. While it is, in many cases, not as much as should be set aside, yet if followed by any considerable number, it would increase largely the amount given for denominational purposes.

WILLIAM L. BURDICK.

ASHAWAY, R. I.

I will gladly unite with the pastors of the Western Association in presenting the matter of tithing, next Sabbath. We began tithing in 1887, and have found great pleasure in this method of giving the Lord His own. We feel sure that the nine-tenths goes farther for us than all of it used to do. This, of course, would be a selfish view of the matter. But God has promised to bless us, if we are faithful. I do not see why He will not bless the nine-tenths and multiply their usefulness, as He blessed the loaves and fishes. If all our people would faithfully practice tithing, our boards could pay their debts and enlarge their plans of work.

May the Lord bless this effort to awaken our people in this form of obedience.

J. H. HURLEY.

GENTRY, ARK.

Although having but little experience in tithing, I am willing to "pass it on" hoping others may be induced to go and do likewise. Several times I had thought that every one should tithe, and as many times I commended to do it, but fell back in the old rut of giving when I had means to do so. A little over a year ago I read and re-read a sermon by Pastor Sayre; that sermon converted me to the belief that it was a duty for each one to tithe, and a sin if they did not. At the beginning of the New Year I resolved to try it for one year. I remember well the first few months, how hard it was to count out the tenth, especially when I had planned to get something I wanted. About that time I would be reminded of the story of an old gentleman who, after a battle with his stingy disposition, threw a dollar on the collection plate, and settled back in his pew saying, "Now squirm, old Nature." After thinking of that story, the tenth was always counted out, and Nature had a chance to squirm. Many times I was tempted to give it up, saying that my little tenth did not amount to much any way; but remembering my resolution, I determined to stand by it until the close of the year. Two or three times a small sum was borrowed from the tithing box, to tide over a need, but I am glad to say it was always returned, with interest.

I can truthfully say that the nine-tenths of the money of this year, amounted to far more than the ten-tenths of any previous year of my life.

## Scientific Time.

Continued from Page 37, Jan. 16.

The week, consisting of six working days and the seventh day for a Sabbath, was well-known in the days of Isaac and Jacob, for Jacob's mother, in consequence of an episode that had occurred between Jacob and Esau, his brother (in which she had taken a part,) wanted Jacob to leave home for a few days and go to his Uncle Laban's in Padan-aram until Esau got over his fury (Gen. 27). While at his uncle's, Jacob fell in love with Rachel, and made his uncle an offer to work for him seven years for Rachel. His uncle and Rachel both agreed and the bargain was closed. All went well, especially with Jacob and Rachel. Just as soon as the seven years were ended, Jacob says to his uncle, rather brusquely we think, "Give me my wife, for my days are fulfilled." The next day Jacob charged his uncle with duplicity, as he bargained for the younger daughter. His uncle told Jacob flatly that "it must not be so done in our country to give the younger before the first born." "You must fulfil Rachel's week; seven years more service for Rachel, and we will give thee her also. Jacob concluded to stay the week of seven more years, but he does not say that they seemed as short as the other seven years which had just closed. Here, for the first time, the word week is used in the Bible. Evidently it refers back to the seven days of creation, and forward to the years in order to make a definite period.

### REV. E. B. SAUNDERS.

In reply to a letter of inquiry we have the following from Mrs. E. B. Saunders, concerning the illness of her husband:

DR. LEWIS:

Your kind letter received today. We thank you for your sympathy. Mr. Saunders has been ill for nearly six weeks or more, but would not let the work rest until last week, when he could go no longer. He has been treated for the last month, but everything seemed obscure. On Friday last the physician asked for consultation with Dr. Joe Tomlinson. They found an abscess above the liver, which necessitated immediate operation. He was very weak, but now, four days after the operation, is somewhat stronger and is progressing well.

He could not have lasted so very long suffering as he did. The courage had all left him. He is more hopeful now. The days have been dark, but God is answering our prayers. Of course there are many friends who would be anxious to know the facts in the case. Rumors are often misleading. Of course we could not know what would be the result, but now we hope for the best.

Cordially yours,

MRS. E. B. SAUNDERS.

SHILOH, N. J., Jan. 13, 1905.

Under date of Jan. 18, we have the following later news from Mrs. Saunders, concerning her husband:

"I am sure the prayers of God's people have been answered, for Mr. Saunders is doing nicely, and the physicians seem pleased with his condition. The drainage from the wound is still considerable, which is in his favor. While he is very weak, we feel that he is gaining slowly. He remarked yesterday: 'It takes a great deal of faith to think I am on the road to recovery.' He seems very nervous at times, but we have a competent nurse, which relieves me very much. Thank you for your sympathy and prayers."

56: 2-7.)

Continued.



### THE CIRCULATING LIBRARY OF ALFRED THEOLOGICAL SEMINARY.

The circulating-library idea is not, as every body knows, a new one; and we recently read of one organized with a purpose similar to that of our own, although its books are loaned on conditions much less liberal than ours. Can it be that this fact will work against our plan? And do our ministers all know that the Seminary has been made the agent for placing at their service a good though not long list of books?

The following objections have been made to the movement; 1. In general, it is believed that, pretty likely, it will fail. Failure is certainly quite possible; but are there not enough possibilities of good in the undertaking to make it worth while to give it a fair trial? 2. Our ministers will not avail themselves of the opportunity, it is said, because they are not anxious enough to read. That demand creates a supply, is a true principle; but it is also true that the existence of supplies may create a demand. President Anderson of Rochester, N. Y., once said to a small dealer in books, pictures, etc., Why do you build up a trade in works of art? The people do not want them, was the reply. Supply them then, and create a demand, was Doctor Anderson's wise counsel. The promoters of our circulating library hope to create, though by slow stages of progress it may be, an increasing demand for helpful books; and they seek the co-operation of RECORDER readers. 3. A third objection is that if books are called for and loaned they will not be returned. Well this is quite possible too; for we know something of human carelessness, by both observation and experience. But our records show what book has been loaned, when and to whom; and we cannot but believe that a reminding postal card, now and then, if necessary, will keep matters pretty straight. At any rate, for the sake of probable good, it may be worth while to take a few chances.

For a list of books from No. 1 to No. 50 see THE RECORDER for November 29, 1904. Eleven volumes have been loaned, and the following have been added to the list:

51. Natural Law in the Spiritual World. Drummond.
52. The Simple Life. Charles Wagner.
53. The Next Great Awakening. Josiah Strong.
54. The Cure of Souls. John Watson. In the series of Yale Lectures on Preaching.
55. Thoughts on the Sabbath. Thos. B. Brown.
56. Biblical Teachings concerning the Sabbath and the Sunday. Lewis.
57. Catholicization of Protestantism on the Sabbath Question. Lewis.
58. Swift Decadence of Sunday. Lewis.
59. Studies in Sabbath Reform. Lewis.
60. Letters to Young Preachers. Lewis.
61. Paganism Surviving in Christianity. Lewis.
62. Proceedings of the Seventh-day Baptist Council, in Chicago.
63. Seventh-day Baptist Hand Book. Lewis.
64. Sabbath Commentary. James Bailey. Highly commended by Dr. Lewis.
65. Before an Audience. Sheppard. Very suggestive to public speakers.
66. The Blood Covenant. H. Clay Trumbull.
67. A critical History of the Sabbath and the Sunday. Lewis.
68. A Critical History of Sunday Legislation. Lewis.

See THE RECORDER of date mentioned above for a general account of this new movement.

ARTHUR E. MAIN, *Dean of the Seminary.*  
ALFRED, N. Y., January, 1905.

### AGGRESSIVE SABBATH REFORM.

From Rev. Geo. W. Hills.

OUR DISTINGUISHED MARK

as a people is Sabbath observance. Take that away and we have no reason for an existence separate and apart from the regular Baptists. The teachings of the Bible and our own denominational history for the last two hundred years ought to convince any fair minded person that this peculiar mark is a divine imprint upon us and is of vital importance. The God of the Sabbath has clustered a few thousand people about the Sabbath truth for a definite purpose, all his own. It is gratifying to know that the leaders of this peculiar people are seriously considering the advisability of carrying out the divine purpose of our being, by launching out from our present moorings into the deeper channels of Sabbath reform. This may not be, alone, a question of choice with us, but as we study the "signs of the times" as they appear in the religious world to-day, let us ask ourselves if we can be

LOYAL

to our trust and do any less? The Sabbath is assailed on every side by the press, by statutory laws, by religious denominations and associations and by would-be reformers who have much zeal and much less knowledge of the truth and the facts involved; who would deprive the Christian world of the Sabbath appointed of God, and put in its place a man-made substitute, and are deeply offended when intelligent, praying people are not content to accept at their unhallowed hands a stone instead of the bread of divine truth.

YES, WE ARE

a peculiar people, commissioned to do a peculiar work—called of God to the exalted duty of living and laboring in the defence and for the up-building of the peculiar, God-appointed, man-rejected institution of the Sabbath, which is as old as the race. God always has representatives of his truth among men. They have never yet been in the majority, as men foot up tally sheets, nor has the truth they have represented ever been popular. At times those faithful ones have been hidden in caves and catacombs and in the mountain fastnesses of the Piedmont. Yet God's all-seeing eye has watched over them, for he cares for his own. Should we fail in meeting the responsibilities confronting us, the Lord of truth and Sabbath will set us aside and raise up another people to do this work. Faithfulness must, therefore, be the key note of our work, if we would prosper. Thus we find that without aggressive activity there can be no growth. Without growth, stagnation and death will follow.

WE OWE THE WORLD

no apology, as some would have us think, for representing God's truth and standing faithfully by His law. The Sabbath of Jehovah, "which was made for man," is far greater than denominationalism; yet the All-wise One has seen fit to use this little denomination as the instrument by which he is holding His Sabbath truth in the memory of a forgetful world. It is not our work. It is the Lord's work, and as his servants, we are commissioned to do it, under His direction.

Whether the world will receive it or not, is not for us to ask. Our duty is to do the work. Even though those who profess to take "the Bible and the Bible only" as their authority in

religious faith and practice should reject it, we must hold in mind this great cardinal fact—the work is for us to perform, the results are alone with God. Then whatever the results may be, our duty is clear.

DEFINITENESS

is a necessity. It must characterize every step of the way. The day for vague theorizing, if it ever was entitled to a place and a consideration, is fully past. We must have in our minds, hearts, and methods, definite, clear cut convictions on this question. The world needs this truth and will accept it in no other way. We cannot impart to the world what we do not ourselves possess. Half-hearted vagueness can never successfully champion any cause in this century.

We will frankly admit that there are dangers in aggressive movements, but, we must as frankly admit that there are far greater dangers confronting us if we are not aggressive in this particular cause, for it is the cause of our life as a people. Sad will be our mistake if we fail to realize that the

AMERICAN SABBATH TRACT SOCIETY

is the appointed instrument of the Seventh-day Baptist people through which this aggressive work is to be accomplished, and that we, the people, must surround that Society with assurances of our loyalty, and come to its support with hopeful words, earnest prayers, and consecrated pockets.

LET THE MOVEMENT

be the working out into life-expressions the consecrated heart-throbs of a praying, working, God-fearing, truth-loving people. Not in timid and vague uncertainties, but in clear, firm assurances, born of the knowledge that God and His truth are our support and defense. Not to antagonize and offend those who have not this truth, but to faithfully and earnestly present its claims in the Christ-Spirit of love, to convince and to win.

NORTONVILLE, KAN., Jan. 11, 1905.

FROM REV. G. J. CRANDALL.

I am very glad for the proposed aggressive movement entered upon by the Tract Society. I think many had lost interest because such a spirit of indifference had settled down upon the people. Many came to feel that it was not of much importance whether the Sabbath was kept or not. Many did not want anything said about it in the pulpit, and said, "If we are faithful Christians I do not think that the keeping of the Sabbath will make any difference." I think that opinion ought to be shown to be contrary to the teachings of the Scriptures. It is a general principle in jurisprudence that the penalty for the violation of any law is an expression of the importance of that law in the mind of the law maker. If we apply this principle to God's law, we find the following results. The penalty for the violation of the first, second, third, fourth, fifth, and sixth commandments was death. This death penalty was to be visited upon the worshiper of idols, upon the maker of idols, upon the man who profaned the name of God, upon the man who profaned the Sabbath-day, upon the man who cursed his father or his mother, and upon the man who murdered his fellow man. God is Holy, to make an image of anything and call it God was to defame him. His name was holy, to use that vainly or foolishly, was to profane it and dishonor Him. The Sabbath was holy; to profane it dishonors God. To curse

father or mother through whom we have our being, is to dishonor God, and to kill a fellow-man is an awful sin because he was made in the image of God. These facts show that in the application of this principle of jurisprudence, God declares by the penalty which He places upon the violation of these laws, that He thinks the keeping of them is of the greatest importance, and that the keeping of the Sabbath is just as important as any of them.

Our duty, then, is to make men see the importance which God attaches to His holy law.

MILTON JUNCTION, WIS.

### SUMMARY OF NEWS.

Continued from Page 53.

acteristic frequencies and intensities. Second, Maximum radioactivity is critically dependent upon the energy gradient and is therefore periodic, and often local in sun, stars, new stars, nebulae and comets." Our readers who are interested in scientific questions will do well to note this announcement, and to watch with care further developments in this line. The writer lately listened to a lecture, and witnessed illustrations, concerning radium, its properties and activities. It is opening a field of thought which is of far more than passing interest. There can be little question that as science moves backward, through electricity, the "X-ray," "N-ray," the "Alpha" and "Beta" rays, that we are entering, step by step, into the mysteries of Divine power and of the great forces of the natural world.

It has been announced, during the week, that J. Pierpont Morgan, the great capitalist, has acquired extensive interests in the Canton-Hankow Railway, which is now under construction. Considerable portion of the road is already built in northern China. When completed this will be a trunk line from Peking to Canton, passing through the most populous portion of the great empire. It is said that from Hankow to Canton, the road will pass through a country having a population of one hundred and twenty million. The country is fertile and productive, with an excellent climate. With railroad connections from Peking, north, by way of Newchang, and thence by way of Harbin to the great Siberian railway, there will be an unbroken line from southern China to both eastern and western Russia. The estimated cost of the railroad is forty million dollars, and the work of building it is to be pushed. It is impossible to estimate with any degree of accuracy, the immense influence that such a road will have upon China, and the world.

On Jan. 19 it was announced from Washington that "Secretary Hay has secured positive assurance from the Powers that there shall be no attempt made upon the integrity of Chinese territory." This fact is important, since there have been many suggestions that if the neutrality of China should be openly broken up, before the close of the war, Russia would make that a pretext for urging the partitioning of China, hereafter.

### MARRIAGES.

BAKER-FULLER.—At the home of the pastor, Rev. E. D. Van Horn, in Alfred, N. Y., Jan. 4, 1905, George Henry Baker and Hattie Maud Fuller, both of Andover, N. Y.

HARRIS-MATTHEWS.—At the home of Rev. E. D. Van Horn in Alfred, N. Y., Jan. 1, 1905, George Ayars Harris of Shiloh, N. J., and Edna Matthews of Alfred Station, N. Y.

PEAS-POTTER.—In Independence, N. Y., Jan. 15, 1905, by Elder J. Kenyon, at his home, Floyd M. Peas, of Greenwood, N. Y., and Miss Ola Potter of Independence, N. Y.

### DEATHS.

CRANDALL.—In Baltimore, Md., Jan. 9, 1905, Charles W. Crandall, in the seventy-second year of his age.

He was the son of Welcome and Emily (Douse) Crandall, and was born in Brookfield, N. Y., Oct. 30, 1833. He married Frances Dennison, May 2, 1855, and moved to Walworth, Wis., about the same time. He served in the Civil War as volunteer from that state, and for the past five years had resided in Baltimore. He was a believer in the Lord Jesus, and at one time was a member of the Seventh-day Baptist Church at Walworth. His wife died about six years ago. He had since married Mrs. Ella Middlekauf, who survives him. He leaves several brothers: Roswell, of Milton Junction, Paul, of Walworth, Wis., and William, of Denver, Col., also two daughters, Mrs. Clayton A. Burdick, of Westery, R. I., and Mrs. Fannie F. Brown, of Washington, D. C.

C. A. B.

CHESEBRO.—Mary Chesebro, daughter of Mr. and Mrs. Simeon Russel, was born Dec. 3, 1828 and died at her home, west of the village of Brookfield, N. Y., Dec. 24, 1904, aged 76 years and 21 days.

Mrs. Chesebro was born near South Hamilton, being one of a family of six children of whom only one brother survives. When a young woman, she learned the tailor's trade and worked at South Hamilton. At an early age she united with the First-day Baptist Church of that village, where she remained a conscientious and helpful member until she removed to Brookfield, when she was about 24 years old, and was united in marriage with Orrin Chesebro. She embraced the Sabbath after she came to Brookfield, and joined the 2nd Brookfield Church, May 14, 1859. She was a beautiful character and always loved the association of her brothers and sisters in the church. Although she was unable to attend the Sabbath services, we always had her spiritual and financial support, and she always loved to talk about "her dear church." She is survived by an adopted son, Frank Chesebro, with whom she lived. The funeral was held at the church, where the services were conducted by her pastor.

H. L. C.

GAVITT.—Russell Gavitt was born in 1832 in Westery, R. I., and fell asleep in Jesus Nov. 18, 1904.

He was converted during a great revival at Watch Hill, R. I., and was baptized in the ocean there, in 1858. His life has been a holy beacon light from that time until his death. He leaves a widow, four sons, and two daughters to mourn their loss. He was a member of the Waterford (Conn.) Seventh-day Baptist Church at the time of his death, and his funeral was held in the meeting house at that place, which was filled by a large concourse of friends and neighbors. Thus one more of our faithful few has passed to his reward. May God fill up the broken ranks!

A. J. P.

HOWELL.—Mrs. Sarah Rebecca Ann Howell was born Dec. 31, 1841, and died at Lake View, Ohio, Jan. 11, 1905, aged sixty-four years, eleven days.

She was the daughter of Joseph Watkins. On Feb. 5, 1864, she was married to Elias Howell. To them were born four children three of whom are still living. Her last moments were quiet like one passing into a sweet sleep. Funeral services were held at the Seventh-day Baptist church of Jackson Center, Ohio. Sermon by the pastor.

J. C. B.

KNIGHT.—Nancy J. Ketchum Knight was born in St. Joseph County, Mich., April 24, 1842, and died at her home near Garwin, Iowa, Dec. 27, 1904, aged 62 years, 8 months and 3 days.

Her father died when she was six years old. The mother, with her two sons and daughter, went to live with Grandfather Ketchum. In 1851 the mother married J. S. Bishop, then moved to their new home in Constantine, St. Joseph County, and a year later to White Pigeon, the same county. On Nancy's thirteenth birthday the family started by team for Iowa, stopping in Iroquois County, Ill., to visit Grandfather Ketchum, who had previously moved there. They arrived in Tama County, at the home of her uncle, Robert Rays, June 10, 1855. They settled in what is known as Crystal Township, where Nancy spent her girlhood

days. In 1860 she taught her first term of school in a granary inside the limits of Garwin. Dec. 31, 1862, she married Jacob Knight, and two years later their present homestead was purchased. To this union was born five children, one boy, Nelson, and four girls, Aldie, Elsie, Cory, and Alice. Cory preceded her mother to the better land. Under the ministry of Elder Maxson Babcock, Sister Knight was converted and baptized Feb. 26, 1876 and joined the Carlton Seventh-day Baptist Church, her husband being already a member. That she was a careful sister, faithful wife, tender mother and a good neighbor, this community can bear testimony. The funeral was held in the church, Sabbath-day, Dec. 31, 1904, her wedding anniversary, by the pastor, and the body was laid away in the Seventh-day Baptist cemetery. The text used was John 6:19: "They see Jesus." D. C. L.

MARROW.—Mary Esther Ford Marrow was born near Salem, W. Va., May 23, 1852, and died in Garwin, Iowa, June 30, 1904.

The subject of our sketch spent her younger days among the hills of West Virginia. Dec. 29, 1869, she was united in marriage to John Marrow. Fourteen years after this union they moved to Garwin, Iowa. To them was born four children. Three of them are left to mourn the loss of a mother. Sister Marrow made a profession of religion when a small girl and joined the Salem Seventh-day Baptist Church. After they moved to Iowa she transferred her membership to the Carlton Church of the same faith. She was a faithful worker in the church and the Ladies' Aid Society. Mrs. Marrow was a sufferer for four long years; but bore her pains with fortitude, after asking her friends, who called to see her, to read and pray with her. She fell asleep peacefully. The funeral was conducted by the pastor Sabbath-day, July 2, 1904. D. C. L.

RANDOLPH.—At Plainfield, N. J., Jan. 13, 1904, Mrs. Elizabeth S. Randolph; Jan. 14, her husband, William D. Randolph.

William Davison Randolph was the son of Phimeas F. and Sarah Davison Randolph. He was born Aug. 13, 1835. October, 1850, he was baptized and became a member of the Seventh-day Baptist Church of Plainfield. Elizabeth Stelle Dunn was the daughter of Dea. Isaac S. Dunn and Cornelia Titsworth Dunn. She was born May 17, 1838. When ten years of age she gave her heart to Christ, and was baptized by Eld. W. B. Gillette at New Market. In 1852, with her father's family, she removed her church membership to Plainfield. William Randolph and Elizabeth Dunn were married Nov. 2, 1858. Mr. and Mrs. Randolph have lived at Plainfield all their lives except for a few years spent at Quiet Dell, W. Va. From 1872 to 1880 they were members of the church at Lost Creek, W. Va. They are survived by a daughter, Mrs. Ella Phillips, who with her family, mourn at once for father and mother. But this mourning is mingled with joy, for Mr. and Mrs. Randolph were devout Christians and were ready to go. When her husband was about to depart hence, Mrs. Randolph wanted to go too, and God heard her prayer. Together they fell asleep in Jesus without a struggle. "Lovely and pleasant in their lives, and in death they were not divided." G. B. S.

STOUT.—Near Edgerton, Wis., Dec. 20, 1904, Hezekiah Milton Stout, in the seventy-eighth year of his age.

He was born in 1827, near Clarksburg, W. Va. When ten years of age he removed, with his mother, to Clark County, Ohio, his father having been killed when he was two years old, by a falling tree. He was a man of great activity. It is said that during the years following his removal to Ohio, he rode on horseback to Virginia nine times. In 1879, he removed to Albion, Wis., where he became widely and favorably known. The last six months of his life were spent in severe pain, from malignant disease of the stomach, which was borne with great patience. Although not a member of any church at the time of his death, he was a loyal supporter of the Seventh-day Baptist denomination, and met his death with the quiet confidence of a Christian. He was twice married, two sons and a daughter being left him by his first wife. These, with the widow and two sons survive. His last companion tenderly and faithfully cared for him during his painful illness. A large concourse of relatives and friends in attendance upon the funeral at the Albion church, testified to the respect in which he was held. T. J. V.



## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

REV. WILLIAM C. WHITFORD, Professor of Biblical Languages and Literature in Alfred University.

## INTERNATIONAL LESSONS, 1905.

FOURTH QUARTER.

FIRST QUARTER.

Dec. 31.	Christ the Life and Light of Men	John 1: 1-18
Jan. 7.	The Witness of John the Baptist to Jesus	John 1: 19-34
Jan. 14.	Jesus Wins His First Disciples	John 1: 35-51
Jan. 21.	The First Miracle in Cana	John 2: 1-11
Jan. 28.	Jesus and Nicodemus	John 3: 1-15
Feb. 4.	Jesus at Jacob's Well	John 4: 3-14
Feb. 11.	The Second Miracle at Cana	John 4: 43-54
Feb. 18.	Jesus at the Pool of Bethesda	John 5: 1-15
Feb. 25.	The Miracle of the Loaves and Fishes	John 6: 1-14
Mar. 4.	Jesus at the Feast of Tabernacles	John 7: 37-46
Mar. 11.	The Slavery of Sin	John 8: 31-40
Mar. 18.	The Healing of the Man Born Blind	John 9: 1-11
Mar. 25.	Review.	

## LESSON VI.—JESUS AT JACOB'S WELL.

LESSON TEXT.—John 4: 5-14.

For Sabbath-day, Feb. 4, 1905.

Golden Text.—"Whosoever will, let him take the water of life freely."—Rev. 22: 17.

## INTRODUCTION.

We are told very little about our Lord's early Judean ministry. If we had only the first three Gospels we might think, indeed, that Jesus went to Galilee and began his ministry there immediately after his baptism. But he certainly spent some months in teaching the people in and near Jerusalem. We may say, therefore, with tolerable certainty that this early Judean ministry continued from April to December.

As Jesus taught, and preached repentance the crowds gradually left John the Baptist and joined themselves to Jesus. This circumstance gave John the opportunity to show the nobility of his character. He did not live and work for his own glory. He gladly saw his disciples leave him, if they left him for the sake of Jesus.

John the Baptist was imprisoned by Herod. As regards outward appearance his work seemed a failure; but it was really a success. It is true also that we are not able to reckon any very great results from our Lord's ministry in Judea. Many flocked to his baptism; but very few became his permanent followers.

It seems also that the Pharisees had been irritated by Jesus' very popular ministry, and that this was one of the causes that led to his withdrawal into Galilee.

TIME.—Probably in December of the year 27. PLACE.—At Jacob's well, near Sychar, in Samaria. It is said that of all places associated with the life of our Lord we may be most sure that we know the precise spot where our Saviour talked with the Samaritan woman.

PERSONS.—Jesus and his disciples; the woman of Samaria.

## OUTLINE:

1. The Physical Need of Jesus. v. 5-9.
2. The Spiritual Need of the Woman. v. 10-12.
3. The Living Water. v. 13-14.

## NOTES.

5. *So he cometh to a city of Samaria, called Sychar.* The very strict Jews crossed over to the other side of Jordan and went through Perea when they had occasion to journey from Judea to Galilee, and thus avoided the defilement of the land of Samaria. Our Lord was not burdened with the scruples of the very orthodox, and so he took the more direct route. Some have supposed that Sychar is to be identified with Shechem, but it is probably a distinct village a mile or so distant from Shechem, the modern Nablus. *Near the parcel of ground which Jacob gave to his son, Joseph.* This fact is not definitely stated in the Old Testament. Compare 33:19; Josh. 24:32, and Gen. 48:22.

6. *And Jacob's well was there.* This well is not mentioned in the Old Testament. Many

have wondered why Jacob should dig a well, as there is an abundance of water in the vicinity. Very likely Jacob made the well in order to avoid quarrels with his neighbors, and thus to have water under his own control. It is worthy of notice that the word translated "well" in this verse and v. 14 is literally "spring;" but in vs. 11, 12, "cistern." *Being wearied with his journey.* Sometimes we lose sight of the fact that our Lord was human as well as divine. He was truly a man, and was weary and suffered pain just as we are weary and suffer pain. *It was about the sixth hour.* That is, noon. This would be a rather unusual time to come to draw water. This accounts for the fact that the woman came alone.

7. *There cometh a woman of Samaria.* Not of the city of Samaria, but of that country. Her nationality is distinctly stated, as this fact has a direct bearing upon the narrative that follows. We may infer that she lived in the city of Sychar referred to above. Many have wondered that she would pass by good springs of water to come to this well a mile or so from the city. Perhaps she had a superstitious impression that the water from Jacob's well was better, or more likely she may have come to draw water for laborers in a field close by. *To draw water.* By letting down a pitcher with a cord. *Give me to drink.* The natural request of a thirsty man.

8. *For his disciples were gone away.* Explaining why he should make this request of the woman rather than of those who would be naturally attending to his needs. *To buy food.* The stricter Jews would not eat the bread of the Samaritans.

9. *How is it that thou, being a Jew, askest drink of me?* The woman was surprised that he should ask a favor of her. There was intense prejudice between Jews and Samaritans, dating from the time of Nehemiah. *For Jews have no dealings with Samaritans.* These are not the words of the woman, but a parenthetical explanation inserted by the Evangelist, that we may understand her question. This need not be interpreted to mean no dealings whatever, but rather no social or friendly intercourse. The woman discerned by his dress or by his speech or in some other way that Jesus was a Jew, and did not know that he differed from other Jews. No Jew that she knew would drink from her water jar.

10. *If thou knewest the gift of God, etc.* Jesus does not press his request for a drink of water; but he takes the opportunity to attempt to arouse the spiritual nature of the woman. The phrase "gift of God" is explained by "living water" at the end of the verse. It is God's grace and truth which are personified in his Son Jesus Christ. *Living water.* The woman understood him to refer to spring water. What he did really mean is told in v. 14.

11. *Sir.* The Greek word thus translated is the same as that often elsewhere rendered, "Lord." It is evident that the woman did not know what his name was, much less did she recognize him as Lord. There was something in his bearing that commanded her respect, and so she addresses him very politely. *Thou hast nothing to draw with, etc.* She is filled with surprise that he should speak of being able to give living water. *The well is deep.* Different travelers have made varying estimates as to the depth of the well, probably because it has been more or less filled up with debris. It was say 75 feet deep.

12. *Art thou greater than our father Jacob?* The form of the question in the original indicates that the answer, No, is expected. Jacob had to depend upon this well for supply of water. From her point of view any one would be presumptuous indeed to claim to be greater than Jacob. It is worthy of notice that the Samaritans reckoned their descent from Jacob, and claimed that they and not the Jews were the true Israelites.

13. *Every one that drinketh of this water shall thirst again.* Thus does Jesus gradually turn from the figure to literal language. The refreshment of the physical nature with water is

but for a brief period. This remark opens the way for the sublime truth of the next verse. She might already guess that he was not speaking of natural water and physical thirst.

14. *But whosoever shall drink of the water that I shall give him, etc.* The water of life is never failing, and its fountain is to be within. If Jacob's well had the purest water and that in never failing supply, still the one who was thirsty would have to be ever going to the well.

15. *Sir, give me this water that I thirst not neither come all the way hither to draw.* The woman perceived that he was speaking of some water which did not require a cord and pitcher for the drawing of it, nor a long journey to the well; and she at once showed eagerness to obtain it. She did not have spiritual insight into the meaning of Jesus until a little later in the conversation, but we can see already that she will be likely to accept as soon as she understands what is offered.

## SPEAK THOU THE TRUTH.

Speak thou the truth. Let others fence  
And trim their words for pay;  
In pleasant sunshine of pretense,  
Let others bask their day.

Face thou the fact—the safer seem  
In shelter to abide;  
We were not made to sit and dream—  
The safe must first be tried.

Where God has set His thorns about,  
Cry not, "The way is plain;"  
His path within, for those without,  
Is paved with toil and pain.

One fragment of His blessed Word  
Into thy spirit burned  
Is better than the whole, half heard,  
And by thine interest turned.

Show thou the light. If conscience gleam,  
Set not thy bushel down;  
The smallest speck may throw its beam  
O'er hamlet, tower, and town.

Be true to every inmost thought,  
And as thy thought, thy speech;  
What thou hast not by suffering bought,  
Presume not thou to teach.

Hold on, hold on—thou hast the Rock;  
Thy foes are on the sand;  
The first world-tempests' ruthless shock  
Scatters their shifting strand.

With each wild gust the mist will clear,  
We now see darkly through;  
And justified at last appear  
The true, in him that's true.

## A CHILD'S DILEMMA.

Little Harold has been taught to say his prayers every night before going to bed, and for the past two years he studiously said every night:

"Now I lay me down to sleep, I pray the Lord my soul to keep, etc."

The other night his mother was waiting for him to say his prayers, and after a few minutes asked the little fellow why he would not pray. He answered:

"I don't see why I should ask the Lord to keep my soul when you said to Mary she should go to the shoemaker and have hers mended. If mine is torn I can have mine mended too."

Before the little fellow would say his prayers again he had to have a full explanation. It was suggested by one woman who heard the story that if possible the little children ought to be told what they were praying about before they were taught to pray."

## History and Biography.

MEMOIRS OF GOV. SAMUEL WARD OF WESTERLY, R. I.

BY CHARLES H. DENISON.

[Entered according to Act of Congress in the District Court of Rhode Island.]

(Continued from Jan. 16.)

This colony, my lord, surrounded on all sides by the Massachusetts Bay, Connecticut, and the sea, and not exposed to the attacks of the enemy upon this continent, were animated solely by a zeal for his Majesty's service, and the honour and dignity of his Crown, to exert themselves in the common cause of Britain and America, in such a manner as to merit and receive the approbation of his Majesty's Ministers and Generals, and so far beyond their ability, that they are now actually involved in a most heavy debt, for which, by reason of the scarcity of money, they have been, and for years to come, will be obliged to pay a very high interest.

From these considerations, the detention of the balance reported to be due occasions great uneasiness, and is considered as a peculiar hardship by his Majesty's loyal subjects in this colony. The more especially, as all the other colonies have long since received the monies due to them upon the same account.

I must also beg leave to submit to your lordship whether this suspension of payment may not be considered rather as a mark of compelling the colony to grant monies to persons who have suffered, than as a recommendation of the sufferers, whether it will not have a manifest tendency to discourage the colonies from exerting themselves in the same rigorous manner for his Majesty's service for the future, and whether, considering his Majesty's inviolable and tender regard for the rights and privileges of all his subjects, a measure so coercive can be supposed agreeable to his royal Attention.

I am also, at the request of the General Assembly, to assure your lordship that the opinion that the rioters of the colony were countenanced in their depredations by any person of note or consequence, is so far as the members of the Assembly has any knowledge or information thereof entirely groundless, and that when the sufferers shall make a proper application to the Assembly, they will consider the same, and do them all the justice the nature of their cases shall require." SAM. WARD.

But Great Britain was determined to punish the rebellious colony, and withheld the payment of the debt until the more serious troubles of the Revolution extinguished it forever. The visits of the British ships of war to the city of Newport during that event, and its occupation by their troops, gave them an opportunity of retaliating upon it, in many of those petty acts of revenge, for which, throughout that war, they were distinguished. The seizure and destruction of the Town Records, by casting them into the waters of the Sound, ranks among the celebrated feats, whereby their malice was appeased, and much honor gained for their king and country. The distress of the colony while staggering under this load of debt, and without intercourse with the home government, was extreme. But the indignation of the people rose above the extremity of their sufferings, and they determined, if the king would not speak to them, they would not purchase his commodities. Town meetings were called throughout the col-

ony, and resolutions passed "to deprive themselves of imported articles to encourage their own manufactures and to inculcate habits of industry and frugality." At a town meeting in Newport, a committee was appointed, one of which was Henry Ward, (Secretary of State, and brother of the Governor) "to report the best manner of relieving the colony in its present straits." That committee made their report, and the town voted: "That this Town will take all prudent and legal measures to encourage the produce and manufactures of this colony, and to lessen the use of superfluities, and particularly the following enumerated articles imported from abroad, to wit: Loaf Sugar; Cordage; Anchors; Coaches; Chaises; and Carriages of all sort; House Furniture; Gloves; Men's and Women's Shoes and Hats; Men's and Women's Apparel ready made; Household Furniture; Sole Leather; Deck Nails; Gold and Silver and Thread Lace of all sorts; Gold and Silver Clocks and Watches; Gold and Silver Buttons; Wrought Plate of all sorts; Diamond Stone and Paste Ware; Snuff; Mustard; Broad cloths, that cost above ten shillings per yard; Muffs; Furs and Tippets; and all sorts of Millinery Ware; Starch; Women's and Children's Stays; Fire Engines; China Ware; Silk, and Cotton Velvets; Gauze; Pewterers Hollow Ware; Linseed Oil Glue; Lawns; Cambrics; Silks of all kinds for garments; Malt Liquors, and cheese."

"And that a subscription be circulated for signatures, with the further agreement, That, at the Funeral of any of our Relations or Friends, we will not give Scarfs nor Rings to any person; nor Gloves to any except the Ministers attending, which Gloves shall be of the Manufacture of some of the British Colonies in America; and that we will not ourselves, nor suffer any of our families, to make use of any mourning upon the death of even the nearest Relation; nor upon such occasion procure any new garments but what shall be absolutely necessary."

A copy of these resolutions was sent to Gov. Ward, who had retired in the spring of that year, to his home in Westerly, and he was so filled with admiration at the proceedings of the meeting, and the self-denial which they exhibited, that he predicted at no distant day the entire freedom of the Colonies from the thralldom of the British yoke. From this moment it is supposed he began to prepare himself for the struggle which he saw inevitable.

All these events occurred previous to the death of his wife, some of them while he was improving his farm and attending to the education of his children.

According to tradition, he commenced about this time, with one of his neighbors, a vexatious and singular lawsuit in regard to the boundary line between their farms, which engaged a portion of his time and attention.

The beginning of this controversy is said to have been so curious, that it must be related.

The line between the farms on the east of Gov. Ward's plantation, upon approaching the sea, ran through a swamp or bog, and terminated at a certain point on the beach. But on running it back, the variation of the compass was such, that, to meet the former line which they had made coming down to the sea, they had to start several rods to the westward, and when they met the first line, it left a triangular piece of ground from the swamp down to the

water. This three-cornered piece of land both parties claimed. It was said that the variation of the compass was caused by the presence of iron in the bog through which the line passed. Yet it is doubtful if any controversy would have arisen concerning it, but for an unfortunate accident. A cask of brandy, lost or thrown overboard from some passing vessel, washed ashore and landed exactly upon the disputed territory. Both claimed it; and instead of dividing it—for there must have been enough for both—each insisted upon having the whole.

I am sorry to spoil a story which has such a curious and interesting commencement; but having to deal with facts, I must state them, as they are upon the records. It is true that there was a lawsuit between the neighbors; and that it was about a land title, is also correct; but anything concerning its cause of commencement I cannot learn. There are very few suits at law, where one party only is blameable, and if Mr. Ward was entirely right, and the other party wrong, it would be a singular case. Let it not be understood, that we claim for Mr. Ward any immunity from the errors or passions of mankind. To err is human. Doubtless both the litigants were to blame. To inform myself about this suit, I visited, and faithfully examined the records of the Courts, at Kingstown, and found the following judgment which fully explains it, as a common suit at law, for a title to a disputed tract of land; and it seems to have been nothing more.

That it terminated favorably to Mr. Ward. I cannot admit as proof that he was right or wrong, for if the decisions of Courts at that time were like some which many of us have seen, we know that they do not always "render to Cæsar the things which are Cæsar's," or "to God the things that are God's." But here is the judgment of the Court:

(To be continued.)

## Special Notices.

The Battle Creek Seventh-day Baptist Church holds its services every Sabbath afternoon at 3 o'clock, in Carpenter Hall, No. Washington street, Battle Creek, Mich. Visitors are most cordially welcomed, and Seventh-day Baptists who may be stopping in the city are invited to attend.

SEVENTH-DAY BAPTISTS in Syracuse, N. Y., hold Sabbath afternoon services at 2.30 o'clock, in the hall on the second floor of the Lynch building, No. 120 South Salina street. All are cordially invited.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St.—Other Sabbaths, the Bible class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE SEVENTH-DAY BAPTIST Church of Chicago holds regular Sabbath services in the Le Moyne Building on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. W. D. WILCOX, Pastor, 516 W. Monroe St.

THE SEVENTH-DAY BAPTIST Church of Hornellsville, N. Y., holds regular services in their new church, cor. West Genesee Street and Preston Avenue. Preaching at 2.30 P. M. Sabbath-school at 3.30. Prayer-meeting the preceding evening. An invitation is extended to all and especially to Sabbath-keepers remaining in the city over the Sabbath, to come in and worship with us.

THE SEVENTH-DAY BAPTIST Church of New York City holds services at the Memorial Baptist church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. Preaching service at 11.30 A. M. A cordial welcome is extended to all visitors. ELI FORSYTHE LOOFBORO, Pastor, 260 W. 54th Street.



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REV. W. C. DALAND, D. D., President of Prof. A. E. WHITFORD, M. A., Registrar, Milton, Rock County, Wis.

Salem College. . . Twentieth Anniversary Building Fund.

In 1909 Salem College will have been in existence twenty years. During the greater part of this period its work has been done in one building. For nearly a fifth of a century this commodious structure has served its purpose well, but the work has outgrown the plans of its founders. Every available space is crowded with apparatus, specimens, and curios of great value. Every recitation room is filled beyond its capacity each term. More room is needed for the library. The requirements of to-day call for another building on the college campus. The demand is urgent.

It is proposed to lay the corner stone of such a building not later than the opening of the fall term of 1904. To that end this fund is started. It is to be kept in trust and to be used only for the purposes above specified. It is earnestly hoped that every lover of true education, within West Virginia and without, will be responsive to this great need and contribute to its fulfillment in order that a suitable building may be erected. The names of the contributors will be published from time to time in "Good Tidings," the "Salem Express," and the "SABBATH RECORDER," as subscriptions are received by the secretary of the college.

F. F. Randolph, New Milton, W. Va. Mrs. F. F. Randolph, J. A. Saunders, Westery, R. I. Mrs. J. A. Saunders,

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A SABBATH DAY IN VENICE.—(1882.)

A. H. L. The week had fed on weariness. Its sixth day brought us to Sea-born Venice, whose liquid Streets are pulses of the Adriatic, And lull to rest like heart-throbs In the bosom of a mother. From balcony hung o'er the Grand Canal I watched the summer sun Sink westward, smiling welcome To the coming Sabbath, as it went. All things above, below, around, Breathed benedictions. The peace of God filled all the place, Filled heart and life, and Sabbath thoughts Took on new meaning. Nor did imagination need new power To hear the spirit lips of those who Know the Eternal Sabbath Sing: "Rest in the Lord, oh rest." So God dwelt richly in our hearts That day in Venice. And other three were there, Three men of God, my brothers In His love. To their dear memory I write These words; for they have gone To dwell with Him Who dwelt with us That Sabbath day. In Venice.

It was probably a purely religious thought which gave rise to the fabulous bird, Phoenix, which burned to death upon its nest, and rose again from its ashes. That story has in it the possibilities of turning defeat into victory, and of gaining new life from the ashes of that which has failed, in human experience, we do not wonder at the birth of the Phoenix fable. Nothing marks the superiority of man over circumstances more strongly than does that bravery which defies defeat and failure, and compels success, soon or late. A practical illustration of this principle appears in what is told of Singer, the great sewing machine inventor: He "was a poor adventurer who had tried many ways to win success, failing in them all, before he finally won through his sewing machine invention." The story goes that success seemed almost complete, when, in the final experiment, at the end of eleven days of effort during which he had eaten but one meal a day, the machine would not go. Discouraged, and in physical collapse, "he sank down on a pile of boards, every hope blasted, all strength gone, life itself almost gone." Lying thus, it came to him that he had not adjusted the tension of the needle to the strength of the threads: He hastened back to the machine, adjusted the tension, the thing worked, and his

fortune of millions was made certain. Whether the power thus to rise be applied in ordinary affairs, or to the higher intellectual and spiritual experiences of men, it is, at once, proof of man's superiority and the key-note of success. The reason why some men are more hopeful than others, and cannot be defeated, lies in the fact that they more highly appreciate what they are, and what it is possible for them to be. Few of us understand the deeper meaning of the word man, by which we are usually described. There is in each man, not simply possibility, but an actual combination of Divine power and human weakness, that approaches the miraculous, and makes men victors in proportion as they understand what the price of victory is. God has adjusted the tension of our lives to the thread of our failures, so that the resting which disappointment and collapse bring, becomes the renewal of life. While it is well to keep all these truths in mind when dealing with ordinary affairs, it is doubly important that they should be taken to heart and thoroughly believed, in every great soul struggle. The higher we rise in the scale of activity, the more definitely intellectual or spiritual the problems of life are, the more important it is that we remember that in each man's life, the fable of the Phoenix may become an actual and glorious reality. Most of all is this truth glorious to the man who has been overcome by temptation, and brought low by disobedience or dissipation. That such an one may rise from the ashes of his burnt-out passions to nobler manhood and larger life, is at once proof of our Father's love and care, and of our own triumphant immortality.

MANY influences have combined, during the last few weeks, to call our attention to the needs of churches, to the character of revivals now demanded, to what pastors may or may not accomplish, and so on through a long list of important questions and considerations. There is at least one general need in churches, as in individuals, which is prominent, if not supreme. That need is high spiritual ideals. To put it another way, it is a supreme motive for action. To put it in still another way, it is a consciousness of the Divine mission of the church. In whatever way the thought may be expressed, it will always be true that, with the church as with the individual, great attainments do not come without deep longings, high aspirations, holy motives, and the highest ideals. Ordinary questions relating to church polity, church methods, public services, raising funds, and the like, ought to reach back to certain fundamental spiritual principles which enter into, and under-lye the existence of the church. The ancient Hebrew prophets labored to bring every question into the immediate light of God's presence. Thus, all matters of individual duty, all consideration of political polity, and of church administration, were brought for settlement before the eternal throne. In proportion as that ancient church realized its Divine mission, success came. It is not otherwise today. If a church does not appreciate the truth that the real cause of its organization and existence is found in its Divine mission, it will be weak, vacillating, inefficient; a failure. There is danger that we shall fail, woefully, in these days, by not appreciating that the church has a Divine Mission, because it has a Divine origin. That conception, properly evolved, will give the spiritual ideal, the supreme motive for action, for which we are pleading. For example, among our own churches at this time, the questions connected with readjustment, the work of the Board of Systematic Benevolence, the matter of revival services, of evangelistic work, etc., etc., are all higher than we are likely to appreciate. The ends which a church ought to labor for, the purpose for which pastors should preach and teach, are the up-building of the cause of Christ, not the mere readjustment of church polity, much less the opinions and ideas of men from any common or earthly standpoint. Questions that are settled in the light of these higher motives, are far more likely to be correctly settled than when they are considered from lower standpoints. A supreme motive is also of great value in bringing out the latent resources of individuals and of churches. The development of such latent resources is always an important, if not the most important problem before a church. When a church is thoroughly imbued with the truth of its Divine mission, when its pastors and leaders are awake to the real purpose of its existence and work, high spiritual motives and ideals will develop, as the flowers and grasses do in springtime. No church will attain strength and gain this higher plane unless the best ideals are kept constantly before it. To believe in oneself is well, but this is not enough. To believe in what we may be, and in the ideal which God holds before us, is always essential to the attainment of success.

WHILE happiness cannot come to us without interruption, in this life, there are permanent reasons why every Christian should be happy. When we can grasp the thought that was in the heart of Paul, who wrote from the guard house of the cruel Nero, "Rejoice in the

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